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**HISTORY**  
**OF THE**  
**WILLIAM CHAMBERS FAMILY**

**BY**  
**JOHN W. CHAMBERS**

"There may be, and there often is, indeed, a regard for ancestry which nourishes only a weak pride . . . But there is, also, a moral and philosophical respect for our ancestors which elevates the character and improves the heart."

—DANIEL WEBSTER

**JOHN W. CHAMBERS**  
1715 Canfield St.,  
Huntington, Indiana.





Every character is the joint product of nature and nurture.

—J. A. GARFIELD.

Heredity is mightier than homestead.—WILBER F. CRAFTS.

Average Britons reverence pedigree; average Americans performance; the highest Britons, ancestry; the highest Americans, achievement.—JOSEPH COOK.

It was the saying of a great man, that if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves.—SENECA.

Howe'er it be, it seems to me

'Tis only noble to be good.

Kind hearts are more than coronets,

And simple faith than Norman blood.

—TENNYSON.

The just man walketh in his integrity; his children are blessed after him. Prov. 20:7.

Poor fools are they who read their lineage on grave stones. Your lineage is in your soul.—JOSEPH PARKER.

Whosoever believeth that Jesus is the Christ is born of God. I John 5: 1.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

I John 3: 2.

The struggling tides of life that seem

In wayward, aimless course to tend.

Are eddies of a mighty stream

That rolls to its appointed end.

—WILLIAM CULLEN BRYANT.

10-15-7512

<https://archive.org/details/historyofwilliam00cham>



## CHAPTER I

### ILLUSTRIOUS ANCESTORS

In the autumn of 1899, I was sent by the United Brethren Church, on a mission to Wisconsin. The spring and summer of the following year I returned to the same district. This gave me an opportunity to visit my two uncles then living in Vernon county, Wisconsin. My uncle Shambert Chambers lived between Viroqua and Appleton, and uncle George Chambers lived about four miles west of La Farge. I had never before met these uncles, and I believe a kind Providence arranged for those happy meetings, for out of those meetings came my purpose to write this history of the William Chambers family.

I asked my uncle Shambert Chambers to tell me what he knew about his ancestors. He replied, in substance, as follows:

"My father, William Chambers, was born in Chambersburg, Pennsylvania. He had a sister, Esther, who was older than he, from whom he often received letters. An ancestor of his was a brother of the founder of Chambersburg, Pa. The founder of Chambersburg was a very wealthy man."

When I visited my uncle George Chambers, he showed me the family record in his mother's Bible, which I copied. In that record it was stated that William Chambers was born in Trenton, New Jersey, December, 5, 1810. The William Chambers mentioned here, together with his ancestors and descendants, are the subjects of this history. He was my grandfather. My father told me that his grandfather's name was Shambert Chambers, and that he had a son named Shambert, so Shambert is the distinguishing name in this branch of the Chambers family. I do not know the origin of the name, but I found the French surname Chambert in a biographical dictionary. Very often a letter becomes changed in a name. Thus the name Chambert may have been changed to Shambert. Probably the maiden surname of the mother of Shambert Chambers Sr. was Shambert. If so it will carry us one generation farther back, and it may prove a good lead for some future historian. At least I hope it may.

Uncle George Chambers said that the maiden name of the mother of William Chambers was Diskey, but Uncle William S. Chambers wrote me that her maiden name was Munion, and





that she was a sister of John Munion. There were two other men by the name of Munion, — Jesse, and Rev. Thomas — who moved to Hocking county, Ohio, about the time that William Chambers did, and the four men bought farms not far apart. After a careful study of what relatives have said about these three Munions, I am inclined to believe that they were brothers.

Uncle George Chambers was not quite six years of age when his father died. Much of what he knew about his father he had learned from his mother. He said that when his father was twelve years of age his mother died, and his father apprenticed him to a carpenter. He and the carpenter did not agree, so he went to Harrisburg, Pa. where he drove a horse on the toe path of the canal for a while. Later, he drove a stage coach over the mountains. There was, at that time, a road over the mountains called the Chambers Road which is now The Lincoln Highway. (See "Old Trails And Roads In Penn's Land." by John T. Faris, page 212.) There is a street in Chambersburg, Pa., called Lincoln Way West. Likely this street is on the Lincoln road which at an early day was the main road to the far West, and William Chambers may have driven his stage coach over it. After a while he quit driving the stage coach, and went to live with his uncle William Chambers who had a flour and saw mill at Chambersburg, Pa.

William Davis Chambers in his book, "Chambers History" says, "The Colonial law is that kinfolks live together, travel together, and are buried together." Probably William Chambers had relatives in Harrisburg, as well as in Chambersburg, Pa.

It is well to remember that a town called Chambersburg, was later incorporated into the city of Trenton, New Jersey. This may help to explain some differences in family traditions. Chambersburg in Pennsylvania may have been mistaken for Chambersburg in New Jersey; or, vice versa, the town in New Jersey may have been mistaken for the Pennsylvania town with the same name.

For a summary of what I have gathered about the near relatives of William Chambers, and his life till he went to live with his uncle William Chambers, at Chambersburg, Pa., see Chart 1 on the next page,





## ANCESTORS OF WILLIAM CHAMBERS.

- (1). Benjamin Chambers was born in Scotland about 1655-'60. He came to America with William Penn in 1682, and returned to Antrim, Ireland in 1689. His family did not come with him to America.
- (2). James Chambers, son of Benjamin C., was a Major of the King's Army noted for his heroic deeds. His children who came to America were: James, Robert, Joseph, Benjamin, Ruhamah, and Jane. They first settled near Harrisburg, Pa.
- (3). Benjamin Chambers, youngest son of (2) James C., was born in Antrim, Ireland in 1708; came to America in 1724; founded Chambersburg, Pa., in 1730; died in 1788.
- (4). Robert Chambers, brother of (3). Benjamin C., was born in Antrim, Ireland; came to America in 1724; settled in Trenton New Jersey; married the daughter or grand daughter of Judge William Trent, founder of Trenton, N. J. He probably was an ancestor of William Chambers.
- (5). Mr. ----- Chambers married Miss ----- Shambert (?). Shambert is probably the English form of the French name Chambert, pronounced Shonbair. Their children were Stephen Shambert, and William.
- (6). Stephen Shambert Chambers married Miss ----- Munion. She died in 1822. He may have married Miss ----- Diskey. The children were Esther, Shambert, and William.
- (7). William Chambers, son of Stephen Shambert Chambers, was born in Trenton, N. J., December 5, 1810. His mother died when he was twelve years of age. His father bound him to a cabinet maker. He and the cabinet maker did not agree. He went to Harrisburg, Pa.; drove a horse on the toe-path of the canal; drove a stage coach over the mountains; worked in his uncle William Chambers' mill at Chambersburg, Pa.

NOTE. There are lacking two or three generations between (4). Robert Chambers and (6). Stephen Shambert Chambers to connect us with the Chambersburg branch.





Uncle Shambert told me that his grandfather, (6) Stephen Shambert Chambers died of Bright's disease at Chambersburg at the age of sixty-two. My father told me that he was large, and strong, and "somewhat of a bully." Let us hope that the loss of his boy humbled him and softened his heart. A true father can scarcely eat nor sleep when he does not know where his boy is. It is sad to think that this boy, at the tender age of twelve, should go out into the cold world to fend for himself; but, doubtless, that experience taught him self-reliance. It is sobering to think that his mother had but twelve brief years in which to train him in the way he should go. And yet, most lives are either made or marred in the first twelve years. One is reminded of the words of the poet:

And say to mothers what a holy charge  
Is theirs; with what a kingly power their love  
Might rule the fountains of the new-born mind.  
Warn them to wake at early dawn and sow  
Good seed, before the world has sown its tares.

—MRS. SIGOURNEY.

William Chambers went out to found a home like that described by another poet;

Bless'd is the hearth where daughters gird the fire,  
And sons that shall be happier than their sire,  
Who sees them crowd around his evening chair,  
While love and hope inspire his wordless prayer.

—EBENEZER ELLIOT.

But we will leave the telling of that story for another chapter.

In the summer of 1941 my son Dwight went to Chambersburg Pa., and he went to see the Falling Spring Presbyterian church there, the church once attended by the family of the founder of that city. At the mance he met the pastor of the church who told him of a Mrs. Lucy Chambers Benchoof who, he said, was a lineal descendent of the founder, and who knew the history of her ancestors. Dwight did not have time to call on Mrs. Benchoof but he took her address. He also took pictures of the burying ground of Benjamin Chambers, and copied the inscriptions on the monuments.





I wrote to Mrs. Benchoff, and received the following reply:

LETTER

My Dear Mr. Chambers:

October 27 1941.

I am only too glad to give you whatever information I can about our local branch of the Chambers family, but I regret that it seems to be of little value to you in connecting your ancestors with those who founded Chambersburg, Pa. It is a pity that your son, Dwight did not come to see me when he was in this locality for he then might have gone over the records with me and seen for himself what small likelihood there is between the two families; of a blood relationship if the dates and names you gave me are correct.

You mention your grandfather William Chambers born in Chambersburg in 1813. We have NO William Chambers within 20 years of that day and our William had no sister Esther (nor have we any record of an Esther Chambers), and the William of whom I speak lived here all his life with the exception of the years spent at Princeton. You mention further that your grandfather William Chambers may have been born in Trenton in 1810. There is more probability of the latter place and date being correct.

To trace our line briefly — one Benjamin Chambers came over with his friend William Penn on the ship *Welcome* in 1682. Said Chambers helped lay out the city of Philadelphia and his name appears on the original maps. He became first Treasurer and Surveyor (of Record) in city of Philadelphia, (See Pennsylvania Archives and Colonial Records). In 1689 he returned to England to family home in county Antrim, Ireland. The family was originally Scotch and their coat of arms dates from Battle of Hastings in 1066. (See Heraldry). His son was Major James Chambers of the King's Army noted in England for his brave deeds. This Major James Chambers had several children, James, Joseph, Benjamin, Robert, and at least two daughters, one Ruthamah, and the other Jane (?). The family was one of wealth. The boys were well educated. Many of our Benjamin's letters are on record in the state. The boys were adventuresome and came here to look over the land which their grandfather is supposed to have been given by William Penn. They had known the





Harris boys who then operated a ferry across the river at Harrisburg, and according to their letters visited with them at the ferry. Joseph and Benjamin went on horseback to explore southern valley. James returned to England. ROBERT WENT TO NEW JERSEY to what is now Chambersburg, (N. J.) a SUBURB OR NOW PART OF TRENTON. This was prior to 1726 for in 1726 Benjamin settled at the confluence of the Falling Spring and the Conococheague Creek, built there a fort, a flour mill, lumber mill and a large stone house. He returned to England, advertised in the newspapers there and in Hamburg, Germany for prospective settlers, offering to pay part transportation here (but no return fare!) He wanted the Germans as mill hands. He was later sent to France as emissary to help settle dispute concerning Mason-Dixon (Md.-Pa.) line. He married the daughter of Judge Patterson and they had one son, James, who later became colonel of First Pennsylvania Regiment of Revolutionary fame. Benjamin's wife died, and Benjamin's sister, Ruhamah came to look after the infant son. She married one Dixon and Benjamin then married Jane Williams.

In 1734 Benjamin and his wife Jane gave grounds for Falling Spring Presbyterian Church in return for annual payment of one rose (ceremony celebrated every June). Later also ground for academy (boys only) and for court house and German Reformed and Lutheran Churches.

Benjamin was commissioned colonel in the French and Indian War. He and wife Jane had several children, among them Ruhamah, Benjamin, George, Jane, but NO William. Benjamin (the son) became captain of First Penna. Reg't. He was my great-great-grandfather. I am the sixth generation from Benjamin Chambers, founder of Chambersburg. He and his sons kept very complete records and we know of all the connection in the family of Colonel Benjamin Chambers. Colonel Benjamin Chambers died here in 1788.

There was never a grist and board mill operated here by William Chambers. The only William we have was a lawyer and banker. It is quite possible that your grandfather was born in





Trenton and was a descendant of Robert Chambers, a brother of the founder of Chambersburg. Many of his descendants did move to the West. For some time there was a correspondence but it ceased in my grandmother's time. I know one of his descendants intimately—Dr. Francis Chambers, formerly of the Mayo Clinic.

The Robert Chambers who moved to New Jersey married one of the Trent girls.

The elder brother of Benjamin did not remain long in Pennsylvania. If his descendants later came over they did not come to Chambersburg. He was never married while in this country. Benjamin's other brother, Joseph, remained in what is now Cumberland county. He had only daughters. Some of their descendants were in Pittsburgh, but of course none bear the name Chambers. . . . .

As I say, I believe you must be of the Robert Chambers branch for he lived in New Jersey. I have never known of John Shimar Chambers—nor of a Daniel Chambers. I do however know of Monmouth, N. J. —for I served my law clerkship in New Jersey and one office often had cases in Trenton. . . . .

Do write me if there is any further information I can give you.

With best wishes for the success of your book and a cordial greeting to you or your son if you come this way again,

Mrs. J. H. Krebs Benchoff,

Lincoln Way West,  
Chambersburg, Pa.

Most sincerely yours,

(Signed) Lucy Chambers Benchoff.

Mrs. Benchoff says in her letter, "The Robert Chambers who moved to New Jersey married one of the Trent girls." The Trent whose daughter Robert Chambers married must have been Col. William Trent, Chief Justice of his Majesty's Supreme Court of Judicature for N. J. He bought 800 acres of a Quaker, Mahlon Stacy, on which Trenton, N. J. was built. The town was first called Trent's town. He and his wife, Mary (Coddington) Trent came from Scotland. Their son William was born Feb. 13, 1715. He was younger than Robert Chambers, whose brother Benjamin, who was younger than he, was born in the year 1708.





## CHAPTER II

### THE MILLER FAMILY

The Millers are a numerous folk, but they did not have a common origin. Some Millers came to America from Germany, some from France, and some from Norway, and Denmark. The Romans, at the beginning of the Christian era had three names, one of which was the family name; but the inhabitants of western and northern Europe had but one name, and no family name. Each person was denoted by one word. The adoption of family names began in the days of feudalism, first among the nobles, and later among the common people. Some of the common people took their family names from their trades or occupations. In this way the Millers got their family name.

The French Huguenots have a Muldor family; but those of them who came to America bear the English form of the name. The German form of the name is Muller, and who has not read Whittier's poem, Maud Muller, with its solemn moral:

For of all sad words of tongue or pen,

The saddest are these: "It might have been!"

There was a manufacturer of pipe organs at Hagerstown, Md. whose name was Moller—another form of the name Miller. He came to America from Denmark.

Jane Miller was my grandmother. Her grandfather came from Ireland, and settled at Elkton, Cecil county, Maryland. Though classed with the Irish, he or his father may have come from Scotland to Ireland, because he was a Presbyterian. Many Presbyterians fled from Scotland to Ireland because of fierce persecution in Scotland. The Presbyterians of Scotland were persecuted with little respite, first by the Roman Catholic Church, and later by the State Church of England, from the days of John Knox till William of Orange ascended the throne of England, a period of more than a hundred years. Those simple-hearted followers of Knox were opposed to the appointment of priests by the state, elaborate rituals, expensive vestments for priest, costly cathedrals, and all the pomp and ceremony belonging to state churches. They believed in but one order of ministers: that of elders. They believed religion is of the heart, and that heresy should be





met with evidence and not with fire and sword. Finally the Presbyterian Church adopted a republican form of government similar to that adopted later by the United States.

When one reads the history of the Christian martyrs the heart grows sick, and one is made to realize what a priceless heritage is our religious freedom, purchased with the blood of martyrs and soldiers even down to this present hour! Mr. Miller and Benjamin Chambers were at the front of God's great gulf stream of the world's progress.

Mr. Miller must have lived many years in Ireland for he is called Irish. Benjamin Chambers did not remain very long in Ireland so he is classed with the Scotch-Irish.

It is probable that Mr. Miller's ancestors came to Scotland from Denmark. Perhaps the history of his ancestors was similar to that of the ancestors of the noted geologist, Hugh Miller, so admirably related by Samuel Smiles in his *Brief Biographies*, as follows:

"Men may learn much that is good from each others lives,—especially from good men's lives. Men who live in our daily sight, as well as men who have lived before us, and handed down illustrious examples for our imitation, are the most valuable practical teachers. For it is not mere literature that makes men,—it is real, practical life, that chiefly molds our nature, enables us to work out our own education, and to build up our own character.

. . . . . "We have spoken of the breed of a man. In Hugh Miller we have an embodiment of that most vigorous and energetic element of English national life,—the Norwegian and Danish. In times long, long ago, the daring and desperate pirates of these nations swarmed along the eastern coasts. In England they were resisted by force of arms, for the prize of England's crown was a rich one; yet by dint of numbers, valor and bravery, they made good their footing in England, and even governed the eastern part of it by their own kings until the time of Alfred the Great. And to this day the Danish element amongst the population of the east and northeast of England is by far the prevailing one. But in Scotland it was different. They never reigned there;





but they settled and planted all the eastern coasts. The land was poor and thinly peopled; and the Scottish kings and chiefs were too weak —generally too much occupied by intestine broils—to molest or dispossess them. Then these Danes and Norwegians led a seafaring life, were sailors and fishermen, which the native Scots were not. So they settled down in all the bays and bights along the coast of Scotland. . . . “They never amalgamated with the Scotch Highlanders; and to this day they speak a different language, and follow different pursuits. The Highlander was a hunter, a herdsman, a warrior, and fished in the fresh waters only. The descendants of the Norwegians, or the Lowlanders, as they came to be called, followed the sea, fished in salt waters, cultivated the soil, and engaged in trade and commerce. Hence the marked difference between the population of Cromarty—where Hugh Miller was born, in 1802—and the population only a few miles inland; the towns-people speaking Lowland Scotch, and being dependent for their subsistence mainly on the sea—the other speaking Gaelic, and living solely upon the land.”—SAMUEL SMILES

After these pirates from northern Europe were converted to Christianity, their ships engaged in lawful trade, and they carried missionaries to distant parts of the earth. The gospel of Christ had its beginning around a little sea: the Sea of Galilee; then it was carried around a larger sea: the Mediterranean, from which it encircled a greater sea: the Atlantic Ocean; and last of all, it encircled the vast Pacific Ocean: the greatest of them all. “What God does he from the first intends,” said Joseph Cook. When God created the world he set the stage for history, and, in due course of time commerce became the hand-maid of Christianity. Ships brought the oppest of Europe to America, here to become the guiding spirits of a new age in the New World. Nor was the voyage across the Atlantic easy as it is now. The ship *Welcome* that carried Benjamin Chambers and William Penn to America in 1682, had one hundred passengers on board when they set sail from Deal in England. They were eight weeks crossing the ocean. Thirty passengers died of Small pox.





## CHART II, THE MILLER FAMILY

I do not know the Christian name of the Mr. Miller who emigrated from Ireland and settled in Cecil county, Maryland. All I know is about his four sons. He may have had other children. The four sons were: Thomas, William, Samuel, and John.

1. Reverend Thomas Miller was born in Cecil county, Maryland in 1770, died in 1848. He had a son Joseph, who had a son Thomas B. Miller, who was preaching for the M. E. Church in western Maryland about the year 1897. Reverend Thomas Miller was a Presbyterian preacher. He published his autobiography, a copy of which I saw was owned by Reverend W. B. Cherry to whom I am indebted for this brief sketch.
2. William Miller. All I know of him is that he joined the M. E. Church which offended his Presbyterian brothers.
3. Samuel Miller. His daughter, Sarah, married Moses Cherry.
4. John Miller; wife's name is not known. Their children were:
  1. Nancy Miller, born in Lancaster, Pa., about the year 1800. Married Joseph Cummings before the year 1842. Died in Hocking Co., Ohio Dec. 20, 1879.
  2. Sarah Miller; dates of birth and death not known. Married a Mr. Steel(e) at Hickory, Washington Co., Pa.
  3. William Miller; time and place of birth not known. Died at Eaton, Ohio. (Information from my father.)
  4. Jane Miller, born between the years 1807-1812. Place of birth is not known. It probably was Hanover, York Co., Pa. Married William Chambers in Harrison Co., Ohio (?) about the year 1831. Died near New Plymouth, Ohio, Oct., 1842.
  5. John Miller Jr.; the time and place of his birth are not known. He died on his way home from Logan, Ohio. The date of his death is not known. There was a coroner's inquest.





The people of Maryland enjoyed religious liberty. The founder of the colony, Lord Baltimore, was a Roman Catholic, but the Roman Catholics in England had gone through a period of persecution, and had learned by bitter experience, the expediency of tolerance in religion. Thus, however much the Irish emigrant may have been persecuted in Great Britain, he was free from persecution in America. His son, John Miller was born, probably in Cecil county, Maryland, but moved from there to Lancaster, Pa., where his daughter Nancy was born. Where and whom he married is not known. From Lancaster they moved to Hanover, in York county, Pa., where probably the other children—Sarah, Jane, William, and John Jr. were born. Here the family had a stove—a luxury at that time enjoyed only by the well-to-do. They also had a clock which had one brass wheel. The rest were made of wood. They brought it with them to Ohio, and Nancy Miller claimed it. She was my father's aunt. After his mother died he made his home with her until he married. The hewed log house where they had lived was vacant when I was a small boy. There my brother Bert and I played with the weights and wheels of that precious heir-loom, and what would I now give for it!

The Miller family attended the Presbyterian church and the children were baptized in infancy, catechised, and confirmed. Jane was confirmed at the age of fifteen. She was very devout. She was the scholar of the family, and she was a school teacher.

From Hanover the John Miller family moved to the West, probably locating first in Washington county, Pa, and later they moved to a farm about nine miles from Cadiz, Harrison county, Ohio. John's brother, Samuel also moved to Washington county, Pa. The following quotation is from "The History of Hocking Valley:"

"M. M. Cherry attorney and mayor of McArthur, is a son of Moses and Sarah Cherry, both natives of Washington county, Pa. He of Scotch-Irish extraction and she Irish. They were married in their native county about 1826, and two years later settled near Claysville, Guernsey county, Ohio. In 1838 they settled in Washington township, Hocking county, Ohio, where they now





reside. From 1828 to the time of coming to Hocking county, he followed the tanner's trade, but since has been a farmer and land owner. Of their ten children our subject is the eighth, and was born in Hocking county, Ohio, Feb. 5, 1846."

Sarah Cherry was the daughter of Samuel Miller. John Miller had a daughter named Sarah. She married a Mr. Steele, and they lived at Hickory, Washington county, Pa. There was a Cherry Valley a few miles north of Hickory, which may have been named after the Cherry family. The Miller family likely took the Cumberland trail when moving to the West. The Cumberland road, a turn-pike, was begun in 1811, and finished as far as Wheeling, W. Va. in 1818. Washington, Pa., is on that road. If they traveled that trail before the turn-pike was made, they would have had a difficult and dangerous journey. After the turn-pike was made there were stage coaches, great wagons to carry goods, and inns along the way for travelers. Mail was carried over the turn-pike with great expedition. William Davis Chambers told me that there were many Chamberses in Washington county, Pa.

Perhaps to Washington county, Pa.; or was it Harrison county Ohio, came William Chambers, who had anticipated by a few years the advice of Horace Greely, "Go West, young man! Go West!" He walked over the Allegheny Mountains and came to the home of John Miller. Along the way he had cut a big stick to hang his fine coat on at night. He was about twenty-one years of age, of medium height, broad shoulders, regular features, and black hair and eyes—in fine, he was a noble-looking young man.

Jane Miller was afraid of the young stranger with the big stick, and when he came in, she left the room. John Miller was leaving home for a short time, and he hired William to work for him on the farm. Jane soon learned that William was a pleasant, likable young man. Joseph Cook once said, "When God gives to two a supreme affection, there is the Divine warrent to found a new home." The Divine warrent was given, and these two elect souls were wed. Was not their meeting by Divine appointment?

They lived for a short time in Harrison county, Ohio, where their oldest son, John Chambers was born Feb. 22, 1834.





## CHART III

### THE FAMILY OF (7) WILLIAM CHAMBERS

Children of William and Jane (Miller) Chambers.

1. John Chambers b- in Harrison Co., Ohio, Feb. 22, 1834.  
d- at Coonville, Hocking Co. Ohio, Dec. 14, 1917.  
m- Hannah Catharine Temple in Hocking Co., Ohio, 1861.  
b- in Pennsylvania, April 30, 1846.  
d- on the Joseph Cummings farm, July 13, 1897.
2. Stephen Shambert Chambers b- in either Wayne Co., Ohio, or in Hocking Co., Ohio, Dec. 24, 1836.  
d- at his home near Springville, Wis., Aug. 25, 1921.  
m- Irene Conway at Hopper's Ferry, Iowa, spring of 1858.  
b- at Greenfield, Indiana. Date of birth not known.  
d- in 1885; buried at Victory, Wis.  
m- Nettie Lane Adams of Springville, Wis. summer of 1895.  
d- spring of 1905. Date of birth not known.
3. Nancy Chambers b- near New Plymouth, Ohio, Dec. 30, 1838.  
d- April 9, 1867; buried on her father's farm, Vernon Co. Wis.  
m- Russel Bundy about 1860. (James E. Chambers.)
4. William Seymour Chambers b- near New Plymouth, O. Feb. 15, 1841.  
d- near De Soto, Wis. Jan. 18, 1937; burial at De Soto.  
m- Aurora Bell Sperbeck Dec. 13, 1871.  
b- Aug. 11, 1855.  
d- at De Soto, Wis. Dec. 28, 1933.

-----  
Jane (Miller) Chambers d- near New Plymouth, O., Oct., 1842.

(7) William Chambers m- Nancy (Ferguson) Mason July 20, 1843.

Nancy Ferguson b- at Eleppo, Green Co., Pa. June 22, 1815.

d- near Liberty Pole, Wis., April 17, 1893; buried in cemetery at Liberty Pole.

Children of William and Nancy Chambers.

5. Martha Jane Chambers b- in Brown township, Vinton county, Ohio, April 28, 1844;  
d- before the year 1893; buried in cemetery at Retreat, Wis.  
m- David Bundy perhaps in Vernon county, Wisconsin.  
d- about 1912; buried at Retreat, Wisconsin.



### CHART III CONCLUDED

6. Malissa Chambers b- in Star twp., Hocking Co., O., July 9, 1848.  
d- at Los Angeles, California, in 1925.  
m- Alfred Walter Partridge July 9, 1865.  
d- in California about the year 1910.
7. Sarah Chambers b- in Brown twp., Vinton Co., O., Aug. 21, 1853.  
d- Feb. 6, 1863, in Franklin twp., Vernon Co., Wis.
8. Alma Chambers b- in Franklin twp., Vernon Co. Wis. June 22, 1857. She and her sister Sarah both died of diphtheria.  
d- in Franklin twp., Vernon Co., Wis., Jan. 15, 1863.
9. George W. Chambers b- in Franklin twp., Vernon Co. Wis., May 26, 1862; d- at his home near La Farge, Wis., July 30, 1941.  
m- Margaret O'Leary May 26, 1889.

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John Mason b- probably at Eleppo, Green Co., Pa., about 1813.  
d- near New Plymouth, Ohio, about the year 1841.  
m- Nancy Ferguson before the year 1837.  
m- William Chambers after the death of John Mason.

#### Children of John and Nancy (Ferguson) Mason.

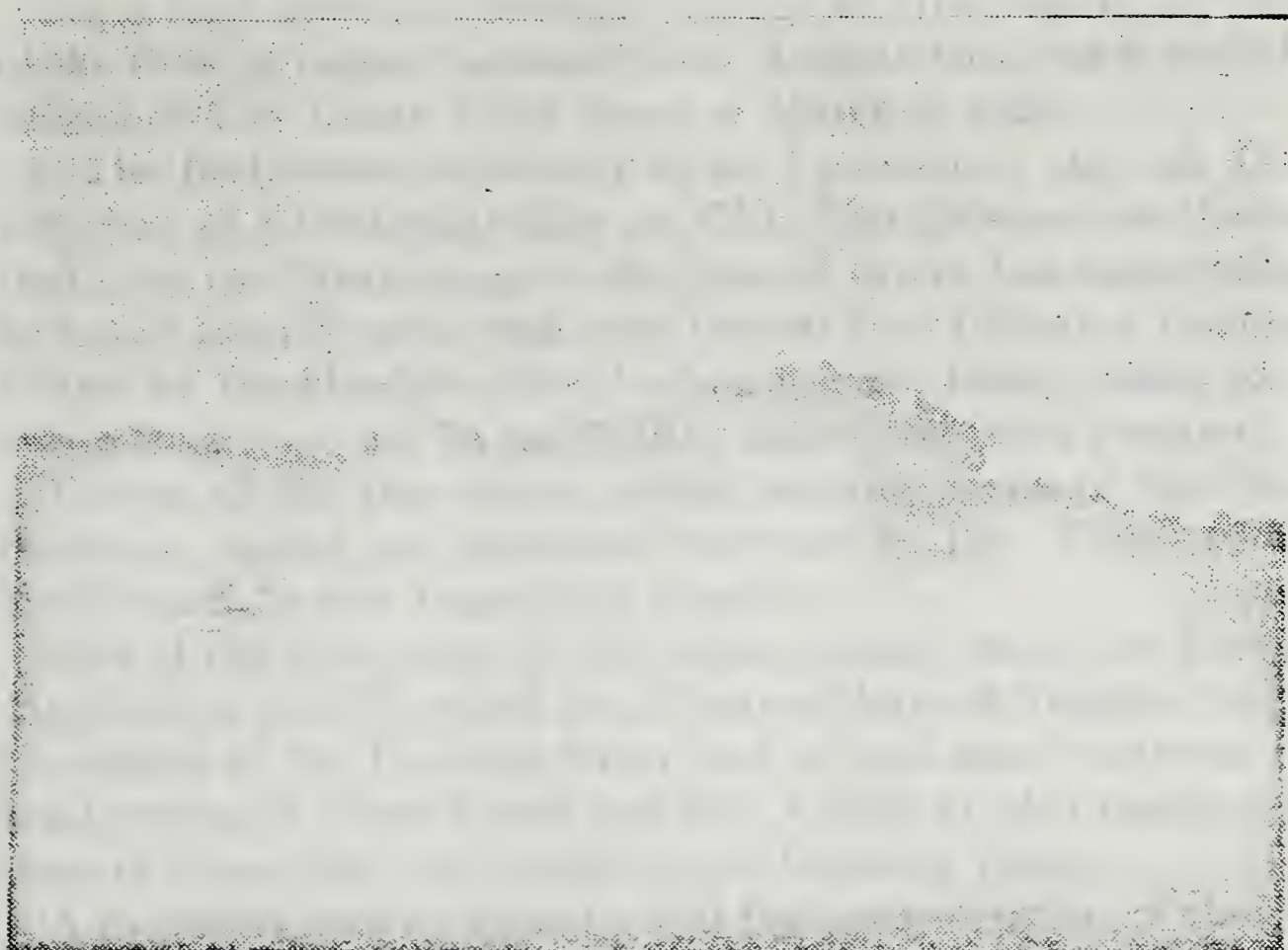
1. James Mason b- in Perry Co., Ohio, Dec. 17, 1837.  
d- of fever at Marietta, Ga., in Civil War Sept., 3, 1864.
2. Ellis Mason b- in Perry Co., Ohio, Oct. 26, 1839.  
d- near Ward, Arkansas, May, 18, 1918.  
m- Mary Elizabeth ----- May 27, 1865.  
b- April 10, 1848. She was living in 1924.

NOTE. Abbreviations: b- stands for born: d- stands for died; m- stands for married and twp. stands for township.

The places and dates of the births of the children, I copied from Nancy Chambers's Bible owned by George W. Chambers. Data for the in-laws I gathered from other sources, and is incomplete. It is uncertain whether David Bundy and his wife are buried on their farm or at Retreat. Authorities differ about it. More details will be given in the history of the children's families.







### THE JOSEPH CUMMINGS FARM

After the death of Jane Chambers, her four children: John, Shambert, Nancy, and William Seymour, lived on this farm with Joseph, and Nancy Cummings, until their father married again. The view is from the east. The road and township line run along the row of trees. The first house where the children stayed, was on the south-west corner of the eighty acre farm one-half mile west of the house in this view. The author was raised on this farm. The present owner is the author's brother, S. S. Chambers.





## CHAPTER III

### THE HOCKING COUNTY SETTLEMENT

For a brief sketch of the early history of Hocking county, and of the town of Logan, its county seat, I quote from the centennial edition of The Logan Daily News of March 4, 1939:

"The first recorded journey of an Englishman through Ohio was that of Christopher Gist in 1751. Gist followed the Indian trail from the Muskingum to the present site of Lancaster, where he found a small town with only four or five Delaware families, known as Hockhocken. Hockhocken was the Indian name for a bottle-shaped gourd, to which they likened the river's course.

"During all this time there is little mention made of the lower Hocking, except an occasional reference to the "Falls" of the Hockhocken, where Logan now stands.

"One of the first maps of the Ohio country, made by Thomas Hutchinson in 1776, called the 'Western Parts of Virginia', shows the course of the Hocking River and a 'lead mine' between the head-waters of Clear Creek and Salt Creek. It also marks locations of 'free stone' and 'coals' in the Hocking Valley.

"A pamphlet used in Paris by Joel Barlow and agents of the Scioto Company to sell lands in the Ohio country (first published in 1787) contains the following description of the Hocking River.

"The Hockhocking is somewhat like the Muskingum, but not so large. It is navigable for large vessels for about 70 miles and much farther for smaller ones (!). On the banks of this much-frequented river are inexhaustible quarries of building stone, great beds of iron ore and some rich mines of lead. We find also, very frequently in the neighborhood of the rivers, coal mines, and salt springs, which abound in this western country.

"The salt which is obtained from these springs furnishes a never-failing abundance of this article of prime necessity (salt then sold for from \$6 to \$8 a bushel). Beds of clay, both white and blue, of an excellent quality, are met with also throughout this region. This clay is adapted for the manufacture of glass, pottery, and all kinds of brick.'

"With all this glowing account of the riches to be found on the Hocking River, there is no record of any settler in Hocking County before Christian Westenhaver reached the present site of Logan in 1798."





"Chief Logan for whom the city of Logan was named, gained his prominence during Lord Dunmore's War, a prelude to the Revolution. Logan was the son of a Cauga chieftain, and was named for an English friend of his father."

"The name that looms largest in Logan's history belonged to Thomas Worthington, Ohio's sixth governor and one of the master spirits in the early progress of the state.

Worthington owned 1,860 acres of land in Falls township when Hocking County was organized in 1818, while he was still governor. He had built a saw mill and a run of corn burrs at the Hocking Falls in that same year. The town of Logan was laid out by Worthington on his land, and he was known as the 'proprietor' of the town. Through his influence, Logan was made the county seat when he agreed to give the town 19 lots east of Mulberry street to be sold and the money used to build a court house.

While a senator, Worthington was the first to promote the idea of the federal government sponsoring internal improvements, such as roads and canals. He was an acknowledged authority on canals, internal improvements and public lands and served on the commission that built the Hocking canal.

He was the first governor to urge free schools for the poor, restriction of liquor traffic, building of roads and canals. He founded the state library, established county infirmaries and a governor's mansion at Columbus and promoted a state normal school."

"Hocking County's population in 1799, one year after Christian Westenhaver settled on Oldtown creek, included nine men, five married women, three young women and eight children, a total of twenty-five people. In 1832 there were just 18 families in Logan. Where the Odd Fellow's building now stands was a house occupied by William Wallace. On the east corner of his lot was a little office about 15 feet square, where Wallace performed his various duties as clerk of courts, recorder, justice of peace and postmaster.

Next to the west was a building occupied by the store of John Rochester and Horatio Hatch. Hatch lived at the rear of the store. (This was the first store in Logan).





"At the corner of Main and Spring streets was a building owned by C. E. Bowen. Next to the west was a house occupied by Daniel Harsh, Hocking County auditor, who lived in the lower part and had his office up-stairs.

"A large Indian mound, about 10 feet high (another historian says 50 feet high), was located just east of Market street, where the court house and the James block are now.

"Where Case's drug store is now was a log house occupied by Andrew Alexander." (He had a carpenter shop on Second street, and he made coffins. His son William lived south of us when I was a boy, and his farm joined our farm).

"On the southwest corner of Hunter and Walnut streets was the county jail building donated by Thomas Worthington, 'built of rude logs closely fitted together.' There were two apartments in the jail, one with a double wall of logs and one with single logs.

"In those days, men could be imprisoned FOR DEBT, and the debtor's were kept in the room with only a single wall, while more hardened criminals were confined in the room with a double thickness of logs."

For the above description of Logan in 1832, we are indebted to Charles Wentworth James, first mayor of the town after it was incorporated. This is copied from the centennial edition of the Logan Daily News. I have given only a part of the article.

There were only about 50 houses in Logan in 1839 and a population of a little over 400 people. The first court house for the county was contracted for March 4, 1839 and completed in 1841.

Prior to 1838 prices for produce were ridiculously low in Logan. An old daybook of the Hatch & Rochester store for the year 1827 shows credit to John A. Smith for 698 deer skins at an average of 12 cents each. A tanned deerskin brought 75 cents, and eggs were 3 cents per dozen. On the other hand, muslin sold at 50 cents a yard, and Jacob Roads purchased a straw bonnet in 1828, which cost him \$3.50. "But there was a great project under way in the Hocking Valley—the building of a canal that was to open up the markets of the world for produce of the farms, and later for the mines and factories.





"Probably the greatest factor in the early growth of Logan was the building of the Hocking canal, opening a steady market for produce of Hocking County farmers.

"Before the canal was built, farmers used to take their produce in flatboats down the Hocking River to the Ohio, and from there to Louisville or New Orleans.

"The oldest settlers here told their children how they used to take lumber and tools to Falls Mill in ox carts. There they built their flat boats and loaded them with flour, hams, lard, pork, butter, eggs, chickens, turkeys, dried apples, nuts of all kinds, and every conceivable thing they might sell in the Ohio River cities.

"Their boats stayed at the falls until the first heavy rain made the river high enough to carry them off. When they arrived in Louisville or New Orleans and sold their goods, they left their boats and started home, traveling on the river to Cincinnati and walking from there to Logan. Later they could come as far as Chillicothe by boat.

"Building of the canal changed all that, and Logan became a marketing center for farmers of Hocking County.

"The next step in the town's progress was the building of the old covered bridge across the Hocking River on Mulberry street. The county provided \$300 for the bridge, and the citizens of Logan furnished the rest in money and labor.

"The canal was begun in 1838 and was completed in 1840. It was used for 50 years, finally being abandoned after a severe flood had almost destroyed it. By that time the rail-road had come to take its place."

Hocking county is very hilly, and many of the hills are high and steep. When the white man first came to Hocking County, much of the county was in virgin forests. Most of the trees were large and tall. Perhaps some of them had been growing from the time that Columbus discovered America. Oaks, chestnuts, and sycamores often attained a diameter of three, four, and even six feet. Growing close together, they were free of limbs and knots some for as much as sixty feet. They made the very finest lumber.





Then there were fine tulip poplar, hickory, walnut and linden for the manufacture of furniture, the building of houses, and the manufacture of handles for tools; and last there was the sugar maple from the sap of which farmers manufactured sugar, which served to sweeten their food. Not much of the land had been cleared at the time the Hocking canal was built.

The land was very fertile. About six inches of light, black soil covered the sub-soil, which had been built up through the centuries, of leaf-mold. But if the hills were farmed in corn for three or four years in succession, the soil washed away and left the sub-soil comparatively barren. To clear the land for farming, the farmers cut the big timber, and often they rolled the logs into heaps and burned them to get rid of them. Then they grubbed out the saplings with a mattock. Plowing among the stumps and roots was hard and difficult work. I did some clearing when I was a boy, and I know how hard that kind of work is.

The early settlers kept to the hills to escape the "ague", a name they had for malaria, which was a common and dangerous malady for which they had no specific remedy. They knew it was more prevalent near swamps and water courses.

And now that we have a brief sketch of Hocking County in the eighteen-thirties as a background, we will turn our attention to the relatives and friends of William Chambers who came with him to Hocking County.

#### MOSES B. CHERRY

The first to come was Moses B. Cherry, who came in 1838. His wife, Sarah (Miller) Cherry, was a cousin of Jane Chambers. He bought a good farm of 38 acres in Washington township of William Chapman which was the north-east quarter of the south-east quarter of section 25, tract 13, range 17. (See page 314 in Index Book of Deeds). This farm was about two miles from New Plymouth and about four miles south of the J. Cummings farm. There was a grist mill on Raccoon creek at New Plymouth when Mr. Cherry came to Hocking County. The Presbyterians organized a church in New Plymouth in 1832, and the family attended it.





The Cherrys were ambitious and thrifty. They bought more land, built a frame house, and educated their children. When I was a small boy father, mother, and I visited them. They had a large telescope which, I judge, would magnify 100 diameters. I tried to look through it at a house a quarter of a mile distant, but with little success, though I would not admit it. They also had a stereoscope and glass views, and I had little better success with the stereoscope than I had with the telescope. But I laughed with others over the comic views I could not see.

Moses and Sarah Cherry did not live many years after our visit, but I do not know when they died. Their son Wyrice attended a Presbyterian college in western Pennsylvania, and I think he took a seminary course. Anyway he was proficient in Greek and Hebrew. He served pastorates for several years.

Another son, M. M. Cherry, was mentioned on page 12 of this book. He was a lawyer and mayor of McArthur, Ohio.

Joseph was, I think, the youngest son. He owned a part of the home farm. He was a man of influence in the community. He married a lady by the name of Noble, and they had three sons: William, Pearl, and Gillespie, but I do not know the dates of their births. Joseph and his wife died of typhoid fever when the boys were small, and Wyrice and his wife, who had no children of their own moved to the home farm and took care of them. Wyrice gave me a start in the study of the Greek language in the year 1897. After one lesson I stayed all night with him, and when the time for retiring came, his wife had the boys kneel, one at a time, at her knee and say their prayers. Then each one said: "Good night, Aunt Minnie; good night, Uncle Wyrice; good night, Mr. Chambers." So they were carefully trained in the home.

I wrote a letter to D. V. Rannells, Clerk of Sessions of the Presbyterian church at New Plymouth, O., and received a letter from him in reply dated Oct. 21, 1937 from which I quote:

"I am glad to be able to tell you that William Cherry lives on his Uncle Wyrice's home place—he is a member of the Session, and a fine man, a bachelor. Wyrice's wife "Aunt Minnie" lived with him until about three years ago, she fell and broke her hip,





and had to have more care than Will could give her, so she now makes her home with a sister at Norwick, Ohio.

Pearl died in France during the war and Gillespie married and lives at Old Washington. Will's address is New Plymouth, R. 1. He has a cousin Moses Cherry, who lives on a farm near him, also one, George Cherry, station agent at Orland, Ohio, and the latter is president of the New Plymouth Cemetery Association. He could probably give you desired information about those buried there."

Moses, and Sarah Cherry had ten children, but the descendants mentioned above are all I know anything about. No doubt the children are all dead, and perhaps Wyrice's wife has gone to her reward for caring for the orphans. Wyrice was a very dear friend of mine. And what greater wealth can one have than the friendship of good people?

'Tis sweet as year by year we lose  
Friends out of sight, in faith to muse  
How grows in paradise our store.

—JOHN KEBLE.

(7). WILLIAM CHAMBERS

My grandfather, William Chambers, came to Hocking county about the same time that Moses Cherry did. At that time he had two children: John; and Stephen Shambert, who was born either in Harrison Co., or Wayne Co., in Ohio, Dec. 24, 1836.

I will give the account of the coming of this family to Hocking County as told to me by my father when he was very old. His memory was not very good then. Beside this he was but four years of age when they came to Hocking County; so there may be some discrepancies in this account.

William Chambers and John Miller Jr. came to Hocking Co., the spring of 1838. They bought (probably rented) what became the Miller - Cummings farm. They planted a crop, built a log cabin, and returned to bring Jane, the two children, Nancy Miller, and a boy John Miller had taken to raise, to their new home.

It is probable that they came to Hocking Co., to grow tobacco on the new land, which was good for growing tobacco, and the





canal opened an outlet to foreign markets. High powered salesmen had made popular the use of tobacco all over the earth. It is a habit-forming drug, which ensures steady customers—the delight of unscrupulous salesmen. Their philosophy was and is:

“For what is worth in anything  
But so much money as 'twill bring.”

—BUTLER.

Outgoing ships carried tobacco, and returned with slaves.

Moses Cherry raised much tobacco. William Chambers had out a large crop of tobacco the year his wife died. When I was a boy, there was a tobacco house on the north-west corner of the John Miller farm. John may have built it. It had a kiln in it to dry tobacco with fire. These farmers did not know what scientists have long known: that tobacco contains the deadly, habit-forming alkaloid, nicotine. They only knew that it was a good source of revenue at a time when money was hard to get.

While living on this farm, William Chambers worked helping to excavate the Hocking Valley canal. It was here that Nancy Chambers was born Dec. 30, 1833. The next year (1839) William Chambers bought a farm of forty acres described in the Index Book of Deeds, page 282 as the north-east quarter of the south-east quarter of section 33, tract 13, range 17. This farm was in Washington township, about 3 miles from the Moses Cherry farm and 4 miles from New Plymouth, on road 8 near the road running from Logan through Islesboro to McArthur. He bought the farm of Andrew Johnson for \$700.00—money Jane had received as her share of the family estate after the deaths of her parents. There were five children in the Miller family. If they shared alike the value of the estate would have been \$3,500 which was no mean sum of money at that time.

A short time after William Chambers moved to his farm he began to farm for a neighbor, William Seymour. Mr. Seymour was a journeyman shoemaker. He moved his tools to a home, made shoes for the family, then he moved to the next place, and so on.

On Feb. 15, 1841 another son was born to William and Jane. They named him William Seymour Chambers, after their landlord. Here we leave them for the present.





## REV. THOMAS MUNYON

I sought from Socrates, the sage,  
Whose thoughts will live thru every age,  
A motto to direct my life,  
A hero make me in the strife;  
And Socrates said, "Know thyself."

To know myself did not suffice  
To make me useful, true, and wise;  
I sought Aurelius good and great,  
Wise ruler of the Roman state;  
Aurelius said, "Control thyself."

O Nazarine, thou who didst give  
Thy life that man might fully live;  
What message didst thou leave for me,  
That I might truly follow thee?  
The Savior said, "Deny thyself."

—ANONYMOUS

The life of Thomas Munyon from the time that he comes into view in this history, was a life of self-denial for others. For many years he was a preacher in the Church of the United Brethren in Christ. We know nothing about his life prior to 1841. In that year he bought forty acres of land in Washington township of Andrew Vest, which is described in the Index Book of Deeds on page 123 as the south-west quarter of the south-east quarter of section 8, tract 12, range 17. The same year he bought forty acres of land joining it to the south, of Elias Remy, which is described in the Index Book of Deeds on page 124 as the north-west quarter of the north-east quarter of section 17, tract 12, range 17. His farm was on road 8, the same road which led past the farm of William Chambers, which was about 4 miles south. It was about 4 miles west of the Cummings farm.

When I came to write about this good man, I found that I knew little about him; so I wrote to my cousin James E. Chambers at Tomah, Wisconsin, asking him to tell me what he knew about him, and if he came to Wisconsin with his brothers in 1856. His daughter Alice Myrtle Chambers replied in a letter from which I quote:





## LETTER

Tomah, Wisconsin, August 21, 1945.

Dear Cousin:

Father does not know much about The Reverend Thomas Munyon, but he tells me there is a Munion at Victory of that family, so I will write to him.

(She wrote to James Munyon who is deceased, and his wife sent her letter to Mrs. Jennie Ewing, at 611 N. Congress St., Richland Center, Wisconsin, who is a daughter of James M. Munyon, and granddaughter of The Reverend Jesse Munyon.)

Sept. 1. Well, I did write and today I received an answer, and I think it is a very good one, but hope to have more to add to it.

Sept. 5. I am sending you the lady's letter; and I want you to know that we went to Viroqua Monday to my brother's home for dinner; then, in the afternoon we went to the Liberty Pole cemetery. . . I am sending you what I copied from the monuments. It was the first time I had ever been there, and many years since father had been there. We took along some flowers, and put them on the graves of great-grandmother Nancy Chambers, and Uncle George Chambers, who is buried by her side.

I will close, and write to Mrs. Ewing to thank her for the nice letter she sent me.

From your cousin  
(Signed) Myrtle.

After receiving Myrtle's letter I wrote to Mrs. Ewing, and her reply gave me valuable information about the Munions.

The inscriptions on the Thomas Munyon monument read:

Rev. Thomas Munyon died March 30, 1863, aged 60 years, 5 months, and 28 days.

Sarah A., wife of Rev. Thomas Munyon died March 12, 1865.

So Rev. Thomas Munyon was born October 2, 1802. At that time Thomas Jefferson was president of the United States. He was about 38 years of age when he came to Hocking county. He probably entered the ministry several years before that time.





I do not know whether Thomas Munyon was an itinerant or held a local relation in Scioto Conference. He often preached in the home of William Chambers, and received him into the U. B. Church. It is probable that his wife also joined the U. B. Church under his ministry. William Chambers was made class leader of the society. Thomas Munyon never missed an appointment, even in the most inclement weather, and he would preach when but a few were present.

I well remember attending a session of Scioto Annual Conference which was held in the Fairview U. B. church near Mt. Pleasant, and not far from grandfather's farm. I was about six years of age at that time. The church was commodious—large enough to seat the many preachers, delegates, and visitors with the local congregation. It is probable that this church had its beginning in grandfather's house.

For a graphic description of the hardships of an itinerant U. B. preacher I quote from the *Life of Bishop Edwards* by Bishop Lewis Davis, D. D.

"At the conference of 1838 Mr. Edwards was appointed to Raccoon Circuit, with Rev. A. Eby as colleague. The circuit then included a large portion of Athens, Vinton, and Meigs counties, in the hilly region of southern Ohio. It was large, and difficult to travel. The people were generally poor and ignorant, and of course could not do much by way of support. Lodging and board were of the simplest kind. Roads and bridges had hardly been thought of. Places for preaching were the cabins of these poor people, and occasionally a school-house. Appointments were far between and difficult to reach, as the travel passed over hills but little less than mountains, but no matter, he went forward trusting in God, feeling, as he said, 'that the Master's vineyard must be cultivated, whatever it may cost.' The hardships through which he and all the early ministers of the Church were called to pass can scarcely be realized by the present generation."

In a book written by professors of Yale University telling of the progress of religion in the previous seventy-five years, one of the writers said that the average life of an itinerant Methodist





preacher of pioneer days was less than ten years.

The pioneer itinerant United Brethren preacher traveled on horse-back with saddle-bags over the horse's back which were tied to a ring in the back of the saddle to keep them from falling off. He carried some extra clothing, and his Bible and hymn-book in the saddle-bags. He forded and swam his horse across rivers even in winter. He was dressed in home-spun, home-woven, and home tailored garments. He followed the emigrants to the West, and helped to establish law and order. He preached the Gospel, visited and prayed with the sick, counseled the wayward, solemnized marriages, and buried the dead. The preaching of the Gospel wrought great transformations in the characters of individuals, and communities.

A close friendship existed among those pioneers. They helped a neighbor at a log-rolling, or a house or barn raising without pay. They sat up nights with a sick neighbor without charge, and digged his grave when he died, gratis. One could hunt or fish wherever he chose to. If the fire went out in the night, in the morning he took a kettle and went to a neighbor to borrow fire. When any one died all the neighbors came to the funeral and wept with the relatives. Yes, "every neighbor 'round the place was dear as a relation."

The United Brethren were a happy people, and their faith stood them in good stead where faith is most thoroughly tested: on their death beds. They were accused of fanaticism—of being unduly emotional; but I think many of their accusers were insincere, and found stimulation for their own emotions at the theater, dance, or drinking parties. The Christians were inspired by great thoughts—thoughts majestic enough to arouse the deepest emotions—thoughts about God, immortality, eternity, accountability to God, the pardon of sins, and the prospect of meeting friends in heaven. Take conscience for instance. Joseph Cook said: "If we give ourselves to an exact study of the soul's pleasures and pains we will find in man no greater pain than conscience can inflict, and no greater pleasure than it can afford." Victor Hugo defined conscience, "the voice of God in the soul." In his





greatest novel, *Les Misérables*, he says: "God sometimes heaves the soul like the sea." Was Victor Hugo a fanatic?

It seems that Thomas Munyon sold his farm in Hocking Co., after living there a few years, and moved to Perry Co., Ohio. Mrs. Jennie Ewing said, in her letter to Myrtle Chambers:

"I think Rev. Thomas Munyon migrated from Perry county, Ohio, probably before 1856, for it was in May, 1856 that my grandfather (Jesse Munyon) came to Wisconsin." She says in the same letter that Rev. Thomas Munyon lived on Dach Ridge, Wisconsin, (probably in Vernon county). She says of his family, in her letter to me: "I never knew all his children, but I will tell you the names of those I did know. Jane, who married William Clemens; and Wesley who lived near Genoa perhaps from sometime in 1872 until 1886, then moved to Dakota in 1893. I should tell you Jane moved to Nebraska about 1886. Then there were several others who moved West — I could not tell what year. There was Henry— I remember his visiting at my father's home several times, when I was a small girl. He moved to Colorado, but often came back on visits."

Mrs. Ewing says that Thomas Munyon joined the Methodist Church after he came to Wisconsin because there was no United Brethren church near him. She thinks he was ordained by the Methodist Church.

But his work in the ministry was soon finished. Seven years after coming to Wisconsin, he was called from labor to reward.

I am sure that his influence for good over (7) William Chambers and his descendants was great. We owe him gratitude.

"The vine from every living limb bleeds wine;  
Is it the poorer for that spirit shed?  
The drunkard and the wanton drink thereof;  
Are they the richer for that gift's excess?  
Measure thy life by loss instead of gain;  
Not by the wine drunk, but the wine poured forth;  
For love's strength standeth in love's sacrifice,  
And whoso suffers most hath most to give."

—UGO BASSI, in his Sermon in the Hospital.





## THE REVEREND JESSE MUNYON

I am indebted to Mrs. Jennie Ewing for nearly all I know of the life of Jesse Munyon. He was her grandfather. She says that Jesse Munyon was born in Philadelphia, Pennsylvania, Dec. 7, 1807, and died Dec. 27, 1901 at the age of 94 years. He was converted and joined the United Brethren Church in Pennsylvania at the age of 26. On coming to Chio, he joined the Methodist Episcopal Church, and entered the ministry in that Church.

He came to Hocking county about the time that his brother Thomas Munyon did. The Index Book of Deeds shows that he bought 119 acres of land in Starr township of Ben Eggleston in the year 1842, described as section 26, tract 12, range 16. (Page 305). It was located about one mile from the village of Starr, and less than two miles east of the Moses Cherry farm. In 1846 he bought 87 acres of land of Ben Moore joining his farm on the east, and making him a farm of 206 acres of land. Later he sold this farm, probably to his brother John Munyon, whose farm joined his, and he moved to Perry county, Ohio. In 1856 he with others, his brother John Munyon, and (7) William Chambers being of the number, emigrated to Vernon county, Wisconsin. He had a farm of 131 acres purchased for him, probably by his sister, Deborah Hull, before he went to Wisconsin. She went to Wisconsin before he did. I saw the farm in 1910, and made this note: "I saw the Jesse Munyon farm where he settled on coming to Wisconsin. It is about one mile north-west of Liberty Pole. It is located in a beautiful country, the land is rolling, and the farm lays well. The house where he died is still standing."

He married Sarah Ferguson, but I do not know the date nor place of their marriage. She was born Nov. 20, 1812, probably at Aleppo, Green county, Pennsylvania. Her sister, Nancy was born at Aleppo, Green county, Pa., June 22, 1815. Nancy married John Mason, also of Aleppo, Pa. Their two sons were born in Perry county, Ohio. James Mason was born Dec. 17, 1837, and Ellis Mason was born Oct. 23, 1839. So Jesse Munyon and Sarah Ferguson were married probably either in Green county, Pa., or in Perry county, Ohio. Washington county, Pa., the home of the





Millers and the Cherry family, joined Green county on the north. Were these families acquainted before coming to Ohio?

Jesse and Sarah Munyon raised a large family. Their children were: Nancy, Jane, Mariah, James Madison, Thomas, Edward, John W., Andrew, Enos, Martha, and Otto McClintic. Nancy died in Ohio. Jane lived and died in Iowa. Mariah married George Cade, and lived and died on their farm just north of the Liberty Pole Cemetery. Enos died Feb. 13, 1876—just 24 years old that day. Martha died in Colorado in 1841. Otto McClintic was born July 31, 1857, and died May 22, 1938. He was the only one of the children born in Wisconsin. James M. Munyon's wife came from Broome county, N. Y. Her maiden name was Mary L. Morgan. James Madison Munyon was born in 1840; died 1910. His wife, Mary L. (Morgan) Munyon was born in 1836, and died 1918. John Munyon was born Dec. 17, 1844; died Dec. 20, 1880; buried in Liberty Pole Cemetery. Thomas Munyon was born March 23, 1842; died Oct. 10, 1905; buried in Liberty Pole Cemetery. Sarah, wife of Rev. Jesse Munyon, died Jan. 28, 1885; buried in Liberty Pole Cemetery.

Irene J. Chaussee wrote me that a daughter of Jesse Munyon had a presentiment of her death, which was to take place in two weeks. She made her burial clothes and died the very day and hour she had predicted. Psychologists cannot explain presentiments as of the natural order. Such foretelling of events must be by revelation from the world of spirits, and it usually comes unsought by the recipient of such knowledge. Many persons anticipate calamities which never come to pass; but few persons ever have presentiments and they always are fulfilled. This was a Christian home; the father was a minister, so it is likely that this daughter spent fourteen very happy days preparing her burial garments, exhorting friends and neighbors to be faithful, and inviting the lost ones to seek the Saviour. Then there was the glad prospect of meeting Christ, and dear friends in heaven. So in her last moments on earth she might say with the Psalmist:

“And in God's house for evermore  
My dwelling-place shall be.”





Now, a few words about the church work of Rev. Jesse Munyon. Mrs. Jennie Ewing says:

"On moving to Ohio there was no United Brethren church, so he united with the Methodist Episcopal Church, and he preached some in Ohio. After coming to Liberty Pole, Wisconsin, he spent many years helping other preachers hold revival meetings all through the surrounding country, organizing churches, and sometimes he was alone. My father has told me of his being away from home in winter three weeks at a time, and he did not go for the money. Often he got nothing for his work. He was never ordained. He helped to build the church at Liberty Pole. The corner stone was laid in 1874, and it was dedicated in 1876. My mother told me about it. She said she was at the dedication, and I was a babe in her arms.

"Rev J. W. Witherbe, pastor of the Liberty Pole Methodist church, preached Jesse Munyon's funeral. He said that as he was tying his horse after he had reached the church he overheard two men talking. They said that they always went to church when "Uncle" Jesse Munyon was to preach, and that they would much rather hear him than to hear the pastor.

"Just eight days after Jesse Munyon was laid to rest we buried his daughter, Mariah Cade. The same pastor officiated, and he said that all week he had heard nothing but praise for "Uncle" Jesse Munyon."

Rev. Jesse Munyon had a host of friends, but I do not think he went about approving everything and everybody. He loved everybody, and love begets love.

The two brothers: Thomas Munyon, and Jesse Munyon were soul winners. What is as valuable as the soul of a human being? Take all conscious beings out of the universe and the material universe would not be worth the snap of your fingers. Of what value would the beauties of nature be if there were no one to enjoy and appreciate them? Since the soul of man is of immense value it should be easy to believe in its immortality. If all life is to disappear in a few million years of what real value is anything? It is a fact of history that Christ arose from the dead, and that





He promised eternal life to his followers. His disciples suffered martyrdom for that faith. The two Munyon brothers believed it, taught it and died in that faith. Here over their grass-covered graves let us open the Sacred Scriptures:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel 12: 2, 3.

#### JAMES MADISON MUNYON

Mrs. Jennie Ewing wrote me the following account of her father's family:

"James Madison Munyon, son of Jesse and Sarah Munyon, was born in Perry county, Ohio, June 6, 1840. He came to Liberty Pole, (then Bad Ax) Wisconsin, May 16, 1856. He was married Aug. 21, 1864 to Mary L. Morgan of New York state. There were born to them eight children; viz.:

"Ethel, born Aug. 17, 1867. She now lives at Brookfield, Missouri, the wife of Charles E. Moran.

"Bertha died in infancy. Also a son died when only a few days old.

"Imogene was born Dec. 26, 1869 and died in Conrad, Mont. June 28, 1929. She taught school in Vernon county, and later became a nurse.

"Arthur was born April 12, 1871. He lived in Aurora, Ill., And died Oct. 6, 1932 following an automobile accident.

"Howard was born Dec. 27, 1872. He was a well driller and lived at Victory, Wisconsin. He died suddenly from a blood clot Feb. 15, 1942.

"Lewis was born July 30, 1874. He went to Montana early in 1910. He operated a lumber camp, and was the most popular business man in the Ponderosa country, so the paper stated. He died in Conrad, Montana Sept. 14, 1943.

"Jennie was born March 11, 1876. She lives at Richland center, Wisconsin."





Since I received the above data Mrs. Jennie Ewing and Mrs. Ethel Moran have died. Mrs. Ewing died of a heart attack Dec. 16, 1946 at her home at Richland Center, Wisconsin. Mrs. Moran died of a stroke Jan. 14, 1947. She is survived by her husband, and a daughter, Miss Ruth Moran at home.

Miss Agnes Ewing of Richland Center Wis., sent me the following obituary of her mother:

"Obituary — Ewing

Mrs. Jennie Munyon Ewing, daughter of James and Mary Munyon, was born March 11, 1876, in the town of Bergen, Vernon County, Wisconsin. She was called to her heavenly home Dec. 10, 1946, at the age of 70 years, 8 months and 29 days.

On April 17, 1898, she was united in marriage to Samuel Willard Ewing, at Bloom City. To this union seven children were born.

She was a member of the U.B. church at Sylvan; later she transferred her membership to the Nazarene church at Richland Center.

Prior to living in Richland Center, she was a resident of Soldier's Grove.

Mrs. Ewing was preceded in death by her parents; three brothers, Arthur, Howard and Lewis; one sister, Imogene Munyon; and one great-granddaughter, Nancy Lee Ewing.

Surviving are her husband and children: Arthur, Viola; Mrs. Alice Deckert and Robert, R. 1, Richland Center; Mrs. Esther Padilla, Colorado; Mrs. Francis Nelson, Soldier's Grove; Earl, Cazenovia and Agnes, Richland Center; 21 grandchildren; 4 great grandchildren and one sister, Mrs. Charles Moran, of Brookfield, Missouri. . . ."

Mrs. Ewing's daughter Alice Mae married Perry O. Deckert, and their second daughter, Imogene Doris Deckert married Rev. Archie Rumppe, now pastor of the Free Methodist church at Racine, Wisconsin. Mrs. Rumppe graduated from the Free Methodist college at Miltonvale, Kansas in May, 1939. She taught school two years. She is a musician and singer.

Mrs. Ewing's son Arthur W. Ewing is an enthusiastic personal evangelist.





## JOHN MUNYON

"Man wants but little here below,  
 Nor wants that little long."  
 'Tis not with me exactly so,  
 But 'tis so in the song.  
 My wants are many, and if told,  
 Would muster many a score:  
 And were each wish a mint of gold,  
 I still should long for more.

*John Quincy Adams,*

John Munyon was acquisitive. In a letter dated Oct. 19, 1937 Mrs. J. D. Chaussee said: "John Munyon had about 450 acres of land, or it might have been more, right below grandma's old place." The place she mentioned was the farm of William Chambers in Vernon Co. Wis. It joined John Munyon's farm. Perhaps his motive for acquiring wealth was to divide it with his children. But Russel Conwell said in his million dollar lecture—"Acres of Diamonds:" "The statistics of Massachusetts say, . . . that not one rich man's son in seventeen ever dies rich." John Munyon was not a rich man, but he was a well to do farmer.. He was a man of influence in his community. He was a good judge of live stock and owned the best. He knew how to choose and buy a good farm. No doubt he and his family toiled early and late. They practiced economy. He was a judge of character, and lead-of men. I think that, like his cousin, William Chambers, he was a large, broad-shouldered man, who did not whine in trebles like a miser, but spoke with a vibrant baritone voice.

Probably John Munyon was born in Philadelphia. Mrs. Jennie Ewing, in a letter of May 9, 1946, said: "As to the place of John Munyon's birth . . . it must have been in Philadelphia as my grandfather was born there, and John was older than Jesse. My grandfather told me he was born in a three story stone house in Philadelphia, (I think his father was a rich man) and he was taken by an old German woman up to the third floor. First she placed a ten dollar gold piece in his hand. then carried him to the top floor. She thought that would make him become a rich man, as that was an old sign."





John Munyon came to Hocking County in the year 1845. In that year he bought 160 acres of land of Morgan Mayfield which is described in the index book of deeds on page 184 as Section 1, Tract 12, Range 16 S.W. In 1846 he sold this farm and bought one of William Tumbleson, in Sections 26 & 20, Tract 12, Range 16, page 289. This farm was about a mile north of the village of Starr in Starr township. I failed to note the number of acres in this farm. My father said that it was a fine farm.

John Munyon married Mary Gordon, sister of Sarah Gordon who married Rev. Thomas Munyon.

Rachael Fish said, as reported by Mrs. Jennie Ewing, that her grandfather and grandmother (John and Mary Munyon) were very devout Christians; Mr. Munyon helped with money and labor to build the Methodist church at Brookville. He and his good wife were buried beside the church he helped to build.

I failed to get dates of their births and deaths. No doubt their monument has them.

These parents toiled to raise their family of ten children. They have long since gone to their eternal reward.

Look up, our souls, pant toward the eternal hills;  
Those heavens are fairer than they seem.  
There pleasures all sincere glide on in crystal rills:  
No grief disturbs the stream  
That Cannan knows,—no noxious thing,  
No cursed soil, no tainted spring;  
No roses grow on thorns, nor honey wears a sting.  
—ISAAC WATTS.

It seems that John Munyon and his wife had middle names. In looking over old letters last night, I found one from Mrs. J. L. Woods from which I quote:

"I found this notation among Jen's" (Mrs. J. D. Chaussees') "papers, 'Mary Duke Gordon married to John Wesley Munyon.'

"Her daughter, Deborah Munyon Sperbeck, was my grandmother."





## Descendants of John Wesley Munyon and Mary Duke Munyon.

1. Nellie Munyon married Mr. ----- Reed. She died in Ohio.
2. George Munyon was injured by a horse, and died in Ohio.
3. John Munyon, Jr. died in the Civil War."
4. Sarah Munyon married Mr. ----- Brush. In a letter to me of Sept. 5, 1938, Mrs. J. D. Chaussee said: "John Brush, Mrs. Sarah Munyon Brush's son, at Victory, is eighty-one years old. Sometimes he walks down here four and a half miles. He is a spry man for his age.
5. Susan Munyon married ----- Harrison.
6. Margaret Munyon married ----- Cowden. Of her children, Mrs. J.D. Chaussee wrote Oct. 19, 1937: "She has one living daughter, Mrs. M. Sutherland, Alma, Wisconsin. Four dead: Thomas died many years ago. John died in the army. Basil also dead. Mark died when I was about six years old."
7. Anna Munyon married ----- Lowrie. He died in the Civil War. They had a son John; and a daughter Mary Elizabeth Lowrie who married a Mr. Belmont. Mrs. Belmont had the John Munyon family Bible. Mr. Belmont had a meat market at Reedstown. After the death of Mr. Lowrie Mrs. Lowrie married Barney Hutchinson — a brother of my maternal grandmother, Margaret Hutchinson Temple. Uncle S. Shambert Chambers told me that two of their sons, Al and William, lived on the Kickapoo River between Viola and Manning, Wisconsin. Mrs. Chaussee wrote me that she knew one daughter who died about the year 1933. Mr. Hutchinson's first wife was a Hooks. They had one son, Joshua.
8. Elizabeth Munyon married Grafton Lamma probably in Hocking County, Ohio. They emigrated to Vernon County, Wisconsin in 1856. Mrs. Chaussee wrote me that they had seven children. Of these only one daughter was living on April 15, 1945, when Mrs. Jinnie Ewing visited her in her home at Liberty Pole, Wisconsin. Mrs. Ewing says, in her letter dated May 9, 1946: "Mrs. Fish is 86 years old. She does her housework almost all alone. Her son Keith lives with her. She said he helped her some. Her house was nice and clean. Also, she was tidy. She had just baked three large pumpkin pies. She has retained all her faculties — not one bit





childish, and she has a wonderful memory. It was a pleasure to visit with her. I also found that she was a Christian. She said that John Munyon was older than Jesse Munyon."

I have often heard my father speak of Grafton Lamma, and I am of the opinion, from what he told me, that Mr. Lamma knew much about the history of the Chambers family. He told father that 7 William Chambers was a Quaker before he met Thomas Munyon, and joined the United Brethren Church. This suggests the possibility that Rev. John Chambers, a Quaker preacher, may have been an ancestor of 7 William Chambers. He came over from England with Rev Thomas Story, a close friend of William Penn, in the year 1697, and settled a little north of Chester, on the Delaware river. He died at Trenton, N. J. in 1746. He is said to have been a brother of Benjamin Chambers who came to Philadelphia from England with William Penn on the ship Welcome in 1682.

Col. David Chambers who fought at Monmouth, and Alexander Chambers, who was commissar in the Army, were Officers of the Revolutionary War. They were grandsons of Rev. John Chambers. There was a John Story Chambers, engineer and financier, who was born at Trenton, N. J. in 1782.

Grafton Lamma told my father that our early ancestors came from France.

Mrs. Chaussee wrote me that Grafton Lamma "was a cousin to grandpa (7 William) Chambers." Perhaps Mr. Lamma's mother was a sister to the father of 7 William Chambers.

9. Deborah Munyon was born July 22, 1827. She was married to Martin Sperbeck August 15, 1844 — one year before her father bought a farm in Starr township, Ohio. Mrs. J. D. Chaussee sent me the family record, from which I compiled chart iv. The following is an excerpt from her letter:

"De Soto, Wisconsin, Nov. 25, 1937.

. . . "I have copied the record of my grandfather's (Martin Sperbeck's) family. There were nine children, and they all died young, and are buried in the South, all but Henry and the last three daughters named. Franklin P. was drowned at Memphis, Tennessee. My mother was five years old when her folks came up



## CHART IV

### THE FAMILY OF DEBORAH MUNYON SPERBECK

Deborah Munyon.

b- July 22, 1827.

d- June 19, 1870 at De Soto, Wisconsin.

m- Martin Sperbeck Aug. 15, 1844.

b- Dec. 22, 1822.

d- March 23, 1891.

#### Children of Mr. and Mrs. Martin Sperbeck

1. Mary Sperbeck

b- in Ohio Sept. 26, 1845.

d- Oct. 25, 1845.

2. George Sperbeck b- in Ohio Feb. 25, 1847.

3. Francis M. Sperbeck b- in Ohio Dec. 18, 1848.

d- May 19, 1858.

4. Franklin P. Sperbeck b- in Ohio Sept. 15, 1850.

d- Aug. 19, 1856.

5. Aurora Bell Sperbeck.

b- Aug. 11, 1855, in Ohio.

d- Dec. 28, 1933 at De Soto, Wisconsin.

m- William Seymour Chambers Dec. 13, 1871.

b- near New Plymouth, Ohio, Feb. 15, 1841.

d- at De Soto, Wisconsin, Jan. 18, 1937.

6. Isabell Sperbeck b- Feb. 8, 1857.

d- Aug. 5, 1857.

7. Flora Z. Sperbeck b- Jan. 1, 1859.

d- March 21, 1923.

m- James L. Conaway Jan. 1, 1877.

8. Alice J. Sperbeck b- Aug. 7, 1861.

d- July 5, 1923.

m- Franklin Stoda April 7, 1882.

m- ----- Mitchell.

9. John Henry Sperbeck b- Feb. 16, 1863.

d- May 1, 1876.





from Tennessee. They came on the steamer Denmark and landed at Victory, Wisconsin. They built a log cabin on a forty acres below Victory. It had a Franklin fireplace in it. My aunt Flora was born there, and from there my grandfather came down here and homesteaded the place I now live on. He built a frame house. The big saw mill was close, run by Carr & Whiting, and grandpa worked there. He was a carpenter by trade, and two houses stand today in town that he helped to build for a doctor named Sperry. He also worked on the Bay State house — a three-story hotel. It burned five years ago. My grandparents married in Ohio, and came with the Munyons, and grandfather Chambers to Wisconsin."

Deborah Munyon was a beautiful and attractive young lady when she became the bride of Martin Sperbeck. She came from a good home which afforded more comforts and conveniences than most homes of that day. But, like Mary, the mother of Jesus, she was destined to become lady of sorrows! Two of her children died in infancy, and only three of her nine children reached adulthood, viz. Aurora Bell, Flora and Alice. She stood by the open graves of five of her children. But is it not a fact that the departed are loved more tenderly than those who are spared to us? Love is immortal, and it is the pledge of our immortality.

Love's holy flame forever burneth,  
From Heaven it came, to Heaven returneth.  
Too oft on earth a troubled guest,  
At times deceived, at times opprest;  
It here is tried and purified,  
And hath in Heaven its perfect rest.  
It soweth here with toil and care,  
But the harvest time of love is there.  
Oh! when a mother meets on high  
The babe she lost in infancy,  
Hath she not then for pains and fears,  
The day of woe, the anxious night,  
For all her sorrow, all her tears,  
An over-payment of delight?

ROBERT SOUTHEY.





10. Basil Munyon. I know very little about this son of John W. and Mary Duke Munyon. His son, Rev. Alfred Munyon, lived for some time at Mercellin, Linn Co., Missouri, but moved away from there. Basil Munyon, was killed when Alfred was a small boy. Alfred has a son, Le Roy Munyon, who is the very efficient Superintendent of the Missouri Training School for Boys at Boonville, Missouri. Mrs. Ewing sent me a clipping from the Linn County News from which I quote:

"W. B. McGregor Visits Boy's Training School

He finds that Col. Leroy Munyon Is Doing Fine work as Supt.

(By W. B. McGregor)

This correspondent spent Saturday and Sunday at the Missouri Training School for boys, Boonville, going over budget matters with Col. LeRoy Munyon, Superintendent of the School, and a former Linn County citizen. It was our first visit to the School since last July, and we found a decided improvement being made all throughout the school. everything around the premises was spick and span; the morale of the boys appeared to be much better and they were better clothed and better fed. . . .

An efficient working corps of teachers is in charge of the school and, while the 8th grade is the highest taught there, Col. Munyon is very desirous of putting in a two year high school course. While not in school the boys are employed at the dairy and other occupations throughout the institution. Special attention is being given to instructing boys in industrial arts, thus providing them with a vocational education.

We are of the opinion that this institution is being operated better and is in better condition under Col. Munyon's direction than it has been for many years; and yet Col. Munyon has many improvements in mind to be put into effect during the coming year. He is advocating a new building program that will include separate cottages for the boys of different ages where they will be under the direction of a matron making the cottage life as home-like as possible, provided with rooms for the boys containing not more than six boys to each room where they can do their individual study work during the evening hours.





Each building will be provided with a sufficient number of shower and tub bathing facilities, and provide all the conveniences of a modern home. In this way, Rev. Munyon said, the larger boys would be completely separated from the smaller ones. . . .

Col. Munyon remarked that the large farm, comprising several hundred acres, will be devoted entirely to the use of growing vegetables, fruits, and the operation of the dairy. The institution has a large dairy composed of 130 Holstein cows and heifers, and they are now milking an average of 64 cows daily. Their dairy recently ranked first in the Missouri Valley Association in the production of both milk and butter fat.

Bills are now in progress in the Legislature which will provide a board for the Missouri Training Schools, . . . designating them as educational institutions, thus taking away the stigma that has been attached to these schools for many years by reason of their being under the control of the department of Penal Institutions.

It is safe to say the Missouri Training School for boys, during the past twenty years, has probably been the subject of more criticism than any other like school throughout the nation; but it is our opinion that during the next few years this school will be credited as one of the most outstanding in the country."

The following quotation is from the Missouri Ruralist:

### "What Makes Bad Boys?"

#### None Of Them Come From Good Farm Homes

'In the time I have been here, not one boy has come to the school who was a former 4-H Club member.' Speaking was the superintendent of the Missouri Training School for Boys at Boonville, usually called the 'reform school.' Speaker was soft-spoken, kindly, LeRoy Munyon.

Topic under discussion was the general problem of juvenile delinquency, with special attention to crime among farm boys. There is no one in the state who can speak with more authority, for the training school at Boonville receives the big share of the boys who run afoul of the law.

LeRoy Munyon is a former pastor of a church in Lebanon.





Among his congregation was Governor Phil Donnelly. Preachers are noted as idealists. But here at the training school idealism runs smack up against stark reality.

Where do the boys who are in the training school come from and what have they done? A big portion of them come from the cities, rather than the rural districts. Of the 114 counties in the state, the 6 counties chiefly urban contributed 256 of the 465 inmates on a recent count. The remainder of the state had sent 209 of its youthful citizens to the school for correction.

Most of the offenses committed by the boys deal with autos and bicycles, and other attractions that lure boys to crime.

'The boys who end up here,' says Mr. Munyon, 'are the poor and friendless.'

If a boy from a well-to-do, respectable family borrows a car for a ride without the consent of the owner, he rarely gets into trouble with the law. But if the boy is from a poor family that lacks prestige in the community, he is likely to end up in Boonville. Thus all the juvenile miscreants are not to be found in the training school.

But as it is, the training school is filled to overflowing. Top population last year was 491 boys. And these boys were crowded into building equipment that should house 250 boys at most.

It would seem that the Missouri Training School was entirely overlooked by the citizens of Missouri. A political football, it fostered conditions that were a disgrace to our state. Into old dormitories that should house 20 boys, 60 or more boys were jammed. Even now boys are sleeping on the floor because there are not enough rooms in the buildings to hold beds for all of them.

Boys who were merely homeless and who had committed only minor crimes are crowded into company with boys who really are bad. And only a pure idealist would say that there are no really bad boys at Boonville.

Mr. Munyon has worked wonders at the training school. Equipment and buildings have been cleaned up and repaired as best he can with funds available. Competent teachers have been brought to teach in the grade school. A high school is to be started — the first ever to be had at the training school.





Actually, conditions that existed at the school are unbelievable. Could a great state like Missouri forget any of its citizens and treat them so shamefully?

The new constitution voted by Missouri's citizens, seeks to offer relief to a situation that once looked hopeless to close observers. All three of the training schools, including the one for girls at Chillicothe and the one for colored girls at Tipton, are to be placed under a department of corrections and have their own board of directors, separate from the penal board. The training schools will remain under the same general department with the reformatory. But more emphasis is to be put on the institutions as training schools rather than penal institutions. The entire personnel of the training school, except the superintendent, is to be put on a merit system. Details of this plan are yet to be worked out by the legislature.

But, of course, juvenile delinquency does not start at the training school—it ends there. It starts out in the communities of the state, in the homes.

The boys who end up at Boonville are not from the rural communities, where the church is strong, where the families are of good stock and enjoy prosperity. And it is not that poor boys are worse than wealthy boys. Perhaps the opposite is true, he suggests.

The 4-H Club program, which has such a good record, comes about as close as any youth organization in proper balance for youth training, believes Mr. Munyon. It stresses initiative and work with its projects of live-stock, gardens and the like. It stresses good citizenship. It stresses leadership and broadens horizons for farm boys and girls. Among all these things it strikes a balance. Good 4-H Club members are too busy to get into much trouble.

Yes, the problem of juvenile delinquency on the farm starts on the farm itself. As farm people we must see that there are no friendless boys. We must see that youngsters have a chance to learn not only self-respect but respect from their neighbors. This will make rural Missouri a still better place to live."





## JOSEPH CUMMINGS

According to the Index Book of Deeds of Hocking County, Ohio, for the year 1842, John Miller and his sister, Nancy Cummings bought 80 acres of land of M. Runner in Washington township, described as north one half of the north-east quarter of section 12, tract 13, range 17. Page 630. The eastern half of this farm was the boyhood home of the author. It was located about half way between Ewing and Union Furnace.

"The Cummings family is a very old one. It rose to great eminence and power in England and Scotland. It took its name from the town of Comines, near Lille, on the frontier between France and Belgium. One branch of the family remained there. but another crossed the Channel with William the Conqueror in 1066. This family increased in power until by the middle of the thirteenth century there were in Scotland four earls, one lord, and thirty-two belted knights of the name Comyn or Cumming. In the fight against Bruce the family was ruined. Such of the Cumyns that escaped the sword found refuge with their wives and children in England, where, although they were so poor as to be dependants upon the bounty of the English court, they married into the best families so that their blood at this day circulates through all that is noble in England."—Chambers's Encyclopedia.

Well, Joseph Cummings was not an earl, nor a lord, not even a belted knight, but he was distinguished in his community for his scholarship. He was a Yankee from York State, and he had studied geography and grammar. Most of his neighbors had studied only the three R's—readin', 'ritin' and 'rithmetic, and some of them had not gone that far in school. The Germans who lived to the west of him on Goat Run thought that he was a prig, and did not like him, but he had a good heart as we shall see.

I do not know when he married Nancy Miller. Perhaps it was after John Miller and Nancy Miller bought the M. Runner farm.

He worked on the Hocking Valley canal as a stone-mason, and he probably helped to fashion and place the hewn stones in the locks and aqueducts near Logan. Later he built chimneys for houses, usually of unhewn stones.

The house in which John Miller and the Cummingses lived was a log cabin, located on the south-west corner of the farm.





After the death of Jane Chambers they took care of her children until William Chambers married again, and after that they kept Nancy until 1856, when she went with her father to Wisconsin, and they kept John until he was married, after which John built for himself near where the present house now stands.

After the death of John Miller the western half of the farm was sold, and Mr. Cummings built a fine house of hewn logs, the walls so straight and true, and it had a great open fire-place with andirons to support the forestick when building a fire, and a crane hinged to the left jam, on which to swing kettle and griddle. There was a generous hearth of hewn stones in front of the fire-place, and a brace of implements consisting of an iron shovel, poker and tongs by the left jam. The clock with wooden wheels, stood on a shelf by the door. A fine bureau by the west wall contained clothes, books and papers. On its top was the family Bible with a brass clasp. Two beds with high posts stood by the wall opposite the fire place. A table with falling leaves called for caution not to load one side more heavily than the other. A few split bottom chairs, with a rocker or two, and a spinning wheel—these together with the other things I have mentioned, constituted the furnishings of that comfortable home—all in the approved style of the period. Nearly all their neighbors lived in cabins. The Cummingses belonged to the aristocracy in their community. With such a comfortable home, with a kind, indulgent aunt, no wonder John and Nancy preferred it to their father's crowded cabin. Then, step-mothers are not usually quite so dear to children as kind, good aunties. And Uncle Joseph was kind and good too.

Aunt Nancy cooked on the open fire. A stove was a luxury she could not afford. With a hook she hung her kettle, pot or griddle to the crane and swung it over the blazing fire. In the Dutch oven she baked bread, by placing it on live coals of fire and putting live coals of fire on the lid—imagine milady doing that now! Uncle Joseph sawed a barrel in two and half of it answered for a tub in which to do the washing by rubbing the clothes over a wooden wash-board. John worked the churn dasher for half an hour to manufacture butter for the table. Nancy rocked little Willie in a cradle made of a sugar trough. Soap was made by





leaching wood ashes in a hopper to make lye, and boiling lard in the lye. Candles for lights were made by running melted tallow into metal moulds. In winter the cheerful wood fire lighted the room and furnished light by which to read, write, sew, etc.

Uncle Joseph was busy on the farm clearing land, splitting rails, building fences, planting and cultivating crops, and getting up fire-wood for winter—a Herculean task, I can assure you.

They had a beautiful maple grove in the valley below the house from which they manufactured their sugar, and the neighbors came in to the “sugaring off.” It was a merry time.

John learned the work of the farm, and, I think, as was the custom of those days, young Nancy took a hoe or rake to do her part in the field. When the day’s work was done and evening came, the tools in the shed, the cows milked, the chores done and supper over they joined in their evening hymn. Here it is:

The day is past and gone,  
The evening shades appear;  
O may we all remember well  
The night of death draws near.  
We lay our garments by  
Upon our beds to rest;  
So death will soon disrobe us all  
Of what we’ve here possessed.  
Lord, keep us safe this night,  
Secure from all our fears;  
May angels guard us while we sleep,  
Till morning light appears.  
And when we early rise,  
And view the unclouded sun,  
May we set out to win the prize,  
And after glory run.  
And when our days are past,  
And we from time remove,  
O may we in thy bosom rest,  
The bosom of thy love.

JOHN LELAND. Tune, KENTUCKY. S. M.

We shall have more to say about this family later.





## JOHN MILLER

Alcohol, medicinal, culinary, social, sacramental, rent-paying, tax-paying, vote-paying, ballot-box-stuffing, barley-buying, corn-buying, hog-buying, hop-buying, vote-buying, alderman-buying, legislature-buying, conscience-deadening, crime-bearing, idiot-breeding, wife-beating, mother-killing, child-stealing, woman-insulting alcohol---*John G. Wooley.*

John Miller was the youngest of the Miller family, and single. He made his home with the Cummingses. He and my father learned the shoemaker's trade of Jacob Hutchinson who lived just east of the Cummings farm. Mr. Miller was a very pleasant young man, but he had one failing—he would drink. There was much drinking those days, especially at house and barn raisings, log-rollings, and other frolics. Some preachers drank. It seems the drink was the cause of this fine young man's untimely death, so my father thought. He was coming from Logan one evening, and his horse came home without him. When they found him, he was dead. Grandfather was at the coroner's inquest and he said that Mr. Miller's head had been crushed. They thought it was foul play, but, if so his assailant was never discovered. A rival for a fair lady's hand was suspected of having been his assailant. If so, how could he ever be happy after that?

Mr. Miller was buried at New Plymouth, Ohio beside the grave of his sister, Jane Chambers. Their graves are unmarked.

I would scarcely dare to tell you how some of our folks have been cursed by drink. My father practiced and taught total abstinence from all intoxicating drinks, and so I hate the drink.

The inebriate promises himself that each drink will be his last drink. This insane optimism is expressed by Robert Burns:

“And now, old Cloots (Satan), I ken you're thinkin',  
A certain laddie's rantin', drinkin',  
Some luckless hour will send him linkin',  
To your black pit;  
But, faith! he'll turn a corner jinkin,  
An' cheat you yet.”—ROBERT BURNS.

Alas, how few who drink ever turn a corner jinkin, and cheat Satan! It is a strange delusion.

I am thinking of Mr. Miller's relatives: is there a river Lethe, as the ancient Greeks taught, which, to drink of its waters, will make us forget the unpleasant experiences of our earthly lives?





## CHAPTER IV

### THE HUTCHINSONS

John Wallace Hutchinson, in his book, "Story of the Hutchinsons, (Tribe of Jesse)," says: "Bernard Hutchinson, the progenitor of the English branch of the family, was born in Cowlan, county of York, in 1282; during the reign of Edward I." He goes on to describe Mr. Hutchinson's coat of arms and says: "The motto is 'Gerit Crucem Fortiter.' The significance of this is 'He bears the cross bravely.'" Well, if Bernard Hutchinson should prove to have been an ancestor of mine, I should be glad to adopt that motto. It is a good one. But I do not know that my line of Hutchinsons came from England.

A tradition handed down by my maternal grandmother, Margaret (Hutchinson) Temple is, that an ancestor once owned the land upon which the business section of the city of Lancaster, Pennsylvania now stands.

Mrs. J. B. Young of Worthington, Indiana has given me much information about her father's family. Her father, Thomas Hutchinson, was born at either Waynesboro, or Waynesburg, Pennsylvania. It is likely that he was born at Waynesburg, which is in Green county, the early home of the Fergusons and the Masons, and it joins Washington county, the early home of Mr. and Mrs. Moses Cherry. (See page 12.) Moses Cherry moved from Washington county, Pennsylvania to Claysville, Guernsey county, O. Thomas Hutchinson was apprenticed to a shoe-maker at Cambridge, Guernsey county, Ohio before coming to Hocking county. He also spoke of having lived at Cadiz, Ohio. There is a Cadiz about two miles east of his father's farm in Hocking county, but this may have been the Cadiz in Harrison county, near which my father was born. So the Hutchinsons may have been related to the Fergusons, the Masons, the Millers, or the Munyons.

Nicholas Hutchinson was the father of Thomas Hutchinson. The brothers and sister of Nicholas Hutchinson were: 1. Barney Hutchinson who went to Wisconsin in 1856 with the Munyons, married 7 Anna Munyon. (See page 37.) 2. Rev. Thomas Hutchinson who lived at a distance—I do not remember where. He visited his brother and us in 1881. He had erysipilis while on his visit. He was a very devout, saintly man. 3. Margaret Hutchinson married Joseph Temple. She was my mother's mother.





## THE FAMILY OF NICHOLAS HUTCHINSON

This chart was made by Mrs. J. B. Young.

Nicholas Hutchinson, born April 8, 1798.

died Feb. 8, 1882.

married Lucinda Baltzell.

born June 2, 1800.

died March 7, 1882.

Both are buried in the Churchyard at Miller's Chapel, not far from their old home in Hocking County, Ohio.

Children of Nicholas and Lucinda Baltzell Hutchinson.

1. John, the oldest, lived to be grown, and died so long ago that I did not hear much about him.
2. Joseph Hutchinson, died about 1906, buried in Basil Cem.  
married Lizzie Evilsizer.  
died some years before Joseph, buried in Basil Cemetery beside her husband.
3. Jacob Hutchinson, born in Pennsylvania.  
died about 1880 or 83.  
married Eliza Ingmire, daughter of Joseph and Susan Ingmire.  
died later than 1889. Buried in country Churchyard near their home in Vinton County near Ash Cave and Bloomingville, Ohio.
4. Sarah Hutchinson, married Thomas Clark. They lived on Pine Creek west of Rock House in Hocking County. She lost her sight, after she grew a family.
5. Thomas Hutchinson, born 1837 at Waynesboro, or at Waynesburg, Pennsylvania.  
died Sept. 17, 1911, at Baltimore, Ohio; buried in Maple Grove Cemetery.  
married Jerusha Kagey Kanode, March 22, 1866.  
born Sept. 4, 1840, at Logan, Ohio.  
died May 6, 1919 at Worthington, Indiana. Buried in Maple Grove Cemetery, by Thomas and her mother at Baltimore, Ohio.

(Continued on next page.)





Children of Nicholas and Lucinda Baltzell Hutchinson continued.

6. Robert Hutchinson died possibly at Columbus, Ohio.  
     married Sarah Oakes.  
     born near Islesboro, Hocking Connty, O.  
     died in early nineties in Hocking County.
7. Susan Hutchinson married ----- Shanks.
8. Tamir Hutchinson married George Osborne.
9. Nicholas Hutchinson, Jr. died 1868 or 70 at Columbus, Ohio,  
     buried in Columbus, if my memory serves me rightly.
19. Margaret Hutchinson never married; died in Hocking Co.
11. Nancy Hutchinson married William Stevens, or Stevenson.  
     They lived near Bloomingville, Ohio; had several children.

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GRAND-CHILDREN OF NICHOLAS AND LUCINDA B. HUTCHINSON.

Children of Joseph and Lizzie Evilsizer Hutchinson.

1. Jacob Hutchinson, b- probably at New Plymouth, O., where Joseph lived a while before moving to Basil, Ohio. Jacob was killed, and is buried in a cemetery in Starr township, Hocking Co., O. His wife was bur. in Green Lawn Cem. Columbus, O.
2. Thomas Hutchinson, shoe-repair man of Logan, Ohio.  
     His children were: Charles, William, James, Mable, Olive, and a half-brother Thomas, the oldest. William had a daughter, Miss Mary Irene Hutchison, who, in reply to a letter the author wrote to her uncle, James Hutchison, wrote him what her father told her of the family history. Date, April 15, 1949. At that date William and James were in business in Logan, O. The author knew a Thomas Hutchinson, a shoe-maker, in Logan, Ohio when the author was a boy. He was a genial, large man with a round face and dark hair.  
     Thomas Hutchinson was buried at Logan, Ohio.
3. Annie Hutchinson, b- in Hocking Co.; early 60's.  
     d- in Missouri; m- a man in Missouri; no children.  
     Mrs. J. B. Young says Annie was her school teacher.
4. Hettie Hutchinson, b- in Hocking Co. O.; one dau. — Tony.
5. Ella Hutchinson, b- in Hocking Co., O.





Children of Jacob and Eliza (Ingmire) Hutchison.

(Chart of this family made by Mrs. J. B. Young.)

1. Joseph Hutchison, b- in Hocking Co., O.  
Buried in Van Wert Co., O.  
m- in Hocking Co., a lady born in Hocking Co.  
She was buried in Van Wert, O. They had a family.
2. Allen Thomas Hutchison, b- in Hocking Co.  
Buried in Van Wert. I think Allen had no children.
3. Otto Hutchison, b- Black Jack, Hocking Co., O,  
d- May 5, 1930. Wife living. They had children, and owned  
home at 305 Reber Ave., Lancaster, O.
4. Mary Hutchison, b- at Black Jack, m- husband's name not  
known. d- in the South somewhere, at an early age.

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#### CHILDREN OF SARAH (HUTCHISON) AND THOMAS CLARK

There were Jacob, Thomas, Elizabeth and another daughter.  
They lived near Gibisonville, and in a deep valley on Pine  
Creek, in the western part of Hocking Co., now a State Park.  
Other children of this family died in infancy.

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#### CHILDREN OF THOMAS AND JERUSHA K. (KANODE) HUTCHISON

1. Mary A. Hutchison,  
born July 25, 1868, at Gibisonville, Hocking Co., Ohio,  
died Dec. 31, 1868 at Logan, O. Rests, Logan.  
married July 14, 1889; Clement Wright.  
born 1864 Vinton Co., O.  
died 1910; rests in Logan Cemetery.  
They have four children:- Boyd Wright, Logan, Ohio; Eva  
Wright Bowen, Columbus, O.; Freida Wright, unmarried,  
and Wayne Wright, Southern Cal.  
Four Wright grand-children.
2. Lou Eva Hutchison,  
born Jan. 5, 1879 near Gibisonville, Ohio.  
Living in Worthington, Indiana.  
married July 11, 1889; Jacob Brown Young,  
born Dec. 17, 1855; Columbiana Co., Ohio.  
died March 8, 1924, rests in Worthington cemetery.  
(Lou Eva Hutchison's family continued on next page.)





One daughter, Ruth Young Dunham, University City, Mo. Her children:- Captain Richard Brown Dunham, M. D., Retired Military; Ann Kathryn Dunham, student Columbia State U., Mo.; Patricia Ruth Dunham Cunningham, University City, Mo.; Ammon T. Dunham, (Naval Service) Student in Cincinnati U. O. Patricia has a two years old son, Robert Cunningham.

Dr. J. B. Young was a practicing physician in Worthington, Ind.

3. Clarabell Hutchison,

born May 14, 1872 near Gibisonville, O.

died April 28, 1936 near Switz City, Ind,

married George Thomas, Dec. 30, 1891,

born at New Straitsville, O.

died Sept. 7, 1940. Rests in 1. O. O. F. Cem.

They have four living children:- Albert Thomas, living in Michigan; Lucy Thomas Wakefield, Switz City, R. F. D. 1nd.; Mary Louise Thomas Kittrell, Alexandria, Louisiana; Charles Thomas, Bicknell, Ind. There are 14 grand-children.

4. Gertrude Hutchison,

born April 11, 1874 near Gibisonville, O.

died Aug. 20, 1940 at Columbus, O.

married Eugene Aydelotte,

born at Worthington, Ind.

died 1936 at Columbus, O.

Both are resting in Worthington Cem. They have one daughter, Lois Esther Aydelotte Taft, Cleveland, O. They have one son, Eugene Taft, at home.

5. Herbert E. Hutchinson,

born Dec. 9, 1876; near Gibisonville, O.

died May 5, 1945; Doone Road, Columbus, O.

married Effie Ryland, Columbus, O.

born at Columbus, O.

died Sept. 6, 1945 at Columbus Christian Science Home.

Both are At Rest in a Columbus Cemetery.

They have two daughters:- Virginia Hutchison married Lawrence Brondson. They have two fine boys, in High School.

Mary Louise Hutchison married Robert Hotchkiss. All live in Columbus, Ohio.

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the differential equations of the second order. The second part of the paper is devoted to a detailed study of the problem. It is shown that the problem is of great importance in the theory of the differential equations of the second order.

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6. John Stanley Hutchison,  
born Nov. 17, 1880 near Gibisonville, O.  
died Sept. 1932 at Logan. O.  
married Aggie -----, Cleveland, O.  
born in Cleveland, O.

They have two boys and three girls. Bernard Hutchison and Thomas Hutchison, all live in Cleveland, Ohio. This marriage was dissolved after the children were grown, and John came to Logan, where he married Minnie McCarty, born in Logan, O. She is still living, and re-married after the death of John.

John is buried on McCarty lot in Logan Cemetery.

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6. CHILDREN OF ROBERT AND SARAH (OAKES) HUTCHISON

The children were:- Homer; Belle Hutchison Miller; Lizzie Miller; Pearl, a son; the name of the youngest I cannot recall. These children lived in Columbus.

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8. CHILDREN OF TAMIR (HUTCHISON) AND GEORGE OSBORNE

This family lived near the author when he was a small boy, but they moved to Shawnee, O. Nothing is known of their children.

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9. CHILDREN OF NICHOLAS HUTCHISON, JR.

Nicholas Hutchison, Jr. and his wife had a daughter Emma Hutchison, who married a Mr. Cook. She had a daughter who was married just before her mother, Emma died. "This family is the only one that I know of who has the complete lineage Of Nicholas and Lucinda B. Hutchison back before the Revolutionary War. Emma belonged to the D. A. R. in Columbus, Ohio."—Mrs. J. B. Young.

Nearly all of our line spell the name H-u-t-c-h-i-s-o-n, leaving out the n. Perhaps I should have written it that way all the time.

End of CHART V.





## NICHOLAS HUTCHISON

Nicholas Hutchison lived just across the hill a little over a quarter of a mile to the east of us when I was a small boy. His house was a log structure with a large stone chimney and open fireplace. The door was on the north side and I think there was a kitchen on the west side. Of the furnishings within I remember they were similar to that of the Cummingses.

There were cherry trees in front of the house, and a stable for stock and a wagon and implement shed farther down the hillside. The house was located on a terrace near the top of the hill and quite a distance from the road at the foot of the hill on the eastern boundary of the farm.

I was often in the home of the Hutchisons. I was seven years of age when my beloved Uncle Nicholas passed on to his heavenly reward, and Aunt Lucinda followed him about two months later. So I remember him as he walked by the aid of his staff, a very aged man, who had come out of the eighteenth century, the only person I remember to have known who was born before the year 1800. He was born in 1798. It seems strange to me that I knew a man who was born 150 years ago. At that time John Adams had just begun his administration, and George Washington was still living.

I can remember the face of Aunt Lucinda: kind, peaceful and radiant. What a gracious, good soul she was! I cannot remember of ever having heard an unkind word from Uncle Nicholas or Aunt Lucinda. And Margaret was much devoted to her parents, stayed with them and helped to take care of them until "they were gathered to their fathers." Margaret (Peggy, we called her, for short) did not live many years after the death of her parents. Dear Margaret: Life was not always too pleasant to you. Though not quite so largely endowed by nature as some are, you did your humble part. Perhaps it would have been better for some of us had we been less endowed. Perhaps our mental acumen has but ministered to our vanity, and pride. But, there are compensations for our privations. It was Mary, the mother of Jesus who said, "He hath put down rulers from their thrones, and hath exalted the lowly." And it was Christ who said, "the first shall be last, and the last shall be first." Of course God needs consecrated scholars, and will reward them for their work for him; but he is





able to make up to us in heaven what we lack on earth through no fault of ours, and I am sure he will. Now, dear Margaret, "heaven holds all for which you sighed."

I do not know when Nicholas Hutchison joined the Hocking County Settlement; but it must have been before the year 1856, for his brother, Barney Hutchison moved with the emigrants from the Settlement to Wisconsin in that year. However, his son Thomas was living in Cambridge, O., when he enlisted in the army in 1862; but he was married to Miss Jerusha Kanode of Logan, O., in 1866.

The Hutchison farm on its north side joined the farm of Joseph Ingmire. To the south was the farm of David Runnels, who died at a ripe old age when I was a small boy. Joseph Ingmire died before my time. His wife, Susan died when I was five or six years of age. They had a large family and enjoyed the comforts of a hewed log house. The farm to the east I knew by the name of the Blankenship farm, but I think George and Tamir Osborne lived there before they moved to Shawnee. The comfortable hewed-log house was in the valley at the side of the road below the Hutchison home. Tamir Osborne was the daughter of Nicholas and Lucinda Hutchison. She took care of my mother and I when I was born, and a very important question arose—that of a name for the newcomer. She suggested the name, John Wesley. I judge she was a loyal Methodist hoping to make a new convert to the faith. Or did she purpose to give me something to live up to? At any rate, my father and mother liked the name, and some two years later at Miller's Chapel, I was baptized in that name by Rev. Rickets, the very aged pastor. He prayed that I might be like the great founder of Methodism. That is all I know about Mrs. Osborne, but I wish I could tell you more about her and her family.

There was a William Stevens of whom I have heard my father speak. I think he worked some for my father. He was an excellent hand with a spade and preferred to spade his garden, rather than to have it plowed. Mrs. J. B. Young told me that he married Nancy Hutchison, daughter of Nicholas and Lucinda Hutchison. He was a good worker.





Then I have often heard my father tell of debating with Frank Shanks. Frank was probably the champion debater in the community, and he and my father furnished entertainment at the school house occasionally in the evenings, for the community. Perhaps Frank was the Mr. Shanks who married Susan Hutchison. They moved from the Settlement before my time.

Another adventure of Mr. Shanks and my father, was into the mysteries of Spiritualism. We had a small table, when I was a boy, that had suffered much injury from some hilarious or malignant spirit. It had a broken leg, which had been mended, and a piece split from its top. This happened at a seance held at my father's house long before my time.

Many of the people of those days were very superstitious. They observed signs and planted their crops by positions of the stars and moon. The almanac, with its signs of the zodiac was considered an important piece of literature. They were astrologers and did not know it. They put a piece of silver in the churn to break the spell of some witch when the butter was slow in coming. (I think it would take a nugget of gold to break the spell now). Certain gifted persons were celebrated for their ability to stop the flow of blood, quiet an aching tooth and cure other ills by saying words. Children who had "the go-backs" were measured for "short-growth. (It was necessary that this ceremony, to be effectual, be observed by certain qualified old ladies and at a certain time of day). If a child was badly burned it was rushed into the presence of an old man who was credited with the ability "to blow out the fire." By many this was considered to be more effectual than to call a physician even if one could be had. Those pioneers had many other superstitious beliefs.

Many believed in ghosts, and would recite adventures with spirits in such realistic fashion, as to make a boy's flesh creep, his hair to stand on end, and to send cold shivers up his spine when he passed a cemetery alone in the dark; and to quicken his imagination so that it had a tendency to fashion a ghost out of almost any object he might see in the dark.

So the spiritualistic medium loomed large in the community, as a person of distinction. He sensed it and it pleased him. His coming lifted the lives of those farmers out of their drab





monotony. They were wide awake now. The spirits at the command of the medium could smash furniture, in what other ways would they manifest their presence? Further proof that the medium was no faker was promised. On a certain night, a spirit was to be materialized. Come, and be convinced.

Excitement ran high and the community turned out to the seance. The lights of the candles were extinguished, and a spirit passed up and down the isle, shaking hands with the people. The hand was cold and clammy. What a thrill to touch that hand!

All things might have proceeded in due form as planned, had not a certain young man possessed a friction match, then a new invention. When the spirit offered him his hand, contrary to all the established rules of spirit etiquette, the young man struck a light. The spirit did not vanish into thin air, as spirits are supposed to do in the light; though he probably wished he might do so. He was not thin and shadowy as spirits are supposed to be, but looked quite substantial. In fact, those near him thought he greatly resembled the medium himself. He hid his embarrassment under a show of anger. The light quickly burned itself out, the medium-spirit passed quickly out at the door, and departed for parts unknown.

My father told me that the medium had washed his hands in cold water and dried them on a towel before he shook hands. I do not think that either my father or Mr. Shanks were mediums. They were interested investigators—perhaps fore-runners of the Society for Psychical Research.

Spiritualism lost favor with the people because of the trickery of their mediums, exposed years ago by the great magician, Houdini, and others; and also by their doctrines of Affinity, and Free Love. Nevertheless, I think it is possible to have visions of departed spirits, and I shall deal with that question later.

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#### OBITUARY

MR. THOMAS HUTCHISON was born in Waynesburg, Pa., Sept. 11, 1837. When a child he came with his parents to Cambridge, Ohio where he grew up to young manhood. It was here that he heard and heeded the call of God and gave himself to the Lord, and begun that life as a Christian which he continued to live till called to his reward on high.





It was here also that he heeded the call of his country and enlisted as a volunteer in Co. B 122 Regiment, O. V. I. Aug. 22, 1862. During the three years of service he took part in 16 prominent engagements. He was wounded at Winchester, Sept. 19, 1864. He was discharged May 13, 1865.

Brother Hutchison was married to Miss Jerusha Kanode, March 22, 1866. To this union were born 7 children, six of whom are still living and present on this occasion.

For sometime Brother Hutchison has been in failing health. He was stricken with paralysis Friday morning Sept. 15, and this proved to be his fatal illness. He passed peacefully to his reward, Sunday evening, Sept. 17 at the age of 74 years, 6 days.

Brother Hutchison was the last of a family of 14 children. He served in the office of Justice of the Peace in Hocking County 6 terms, and three terms in this county.

He leaves to mourn their loss, a widow, 6 children, 16 grandchildren and a host of other relatives and friends.

Funeral services were held Tuesday at the M. E. church. Interment in the Maple Grove Cemetery in Baltimore, Ohio.

#### MARGARET HUTCHISON

Margaret Hutchison married Joseph Temple. She was my mother's mother. The family may have come to Hocking Co. with Margaret's brother, Nicholas Hutchison. They lived for a time on a farm near where Miller's Chapel now stands in the Oliver school district, about two miles north of the Joseph Cummings farm.

My earliest recollection is of seeing my grandmother Temple when on her last visit to our house a few days before she died. She died October 19, 1876 and I was two years of age October 7, 1876. I remember that she was smoking her clay pipe and I teased her to let me smoke her pipe. Finally she consented, went to the fire-placc, emptied the pipe and brought it to me. I was peeved because she had emptied the pipe before giving it to me. Yet she won my heart, and I insisted on dividing my dessert with her.

She was a noble woman and she lived to a ripe old age.











MAY 75



N. MANCHESTER,  
INDIANA

